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An Important Movement: French Protestant Church in New Orleans.

We invite the attention of our readers, and of Christians in the North generally, to the subjoined document. It will be seen that it is proposed to erect an edifice for a French Church in New Orleans; a city which now contains a populatian not much less than 120,000 souls, of whom one-third part—perhaps nearly one-half—are French, and almost wholly Roman Catholic, so far as they pretend to have any form of religion; for it is well known that whilst the women have a strong attachment to the Romish doctrines and practices, the men that are of French origin and speak the French language are, for the most part, very indifferent to all forms of religion, and are in a sense infidels.

There can be no question respecting the importance of New Orleans, whether we regard the vast amount of foreign commerce and interior trade which there meet, or the great population which it is destined to have, or the extent of the influence which it must exert upon the immense basin or Valley of the Mississippi. In this respect it can be surpassed by but one city in our country by the end of this century.

And yet how little has hitherto been done by the people of the North—many of whose sons find there a premature death—to promote religion in New Orleans; a city destined to have a far greater population, incomparably more wealth, and almost infinitely more influence for good or for evil, than many an entire State of our Union. It is really distressing to see the want of discrimination which we display in our efforts to do good even in our own country. Important centres of influence are neglected, or nearly so, whilst large sums of money are laid out to build up the institutions of religion amid new and sparsely settled districts, which cannot for a long time, if ever, exert much influence upon our country, and which would be to a considerable degree reached and supplied in a regular way by the expanding efforts of denominational economies. All fields should, however, be cultivated; but some are more important than others. Alas! we have not begun yet to act with the judgment in such matters which the case demands. Had this been so, the condition of New Orleans would be very different this day, so far as the means of grace are concerned.

But let us not continue to commit the error to which we have alluded; let us, rather, endeavor with vigor to repair it. It is under this view that we beg all who read the following Address to the Churches, to ponder it well, and to ask themselves: "What ought I to do in reference to this important movement?" The French brethren of New Orleans—the little band which the Rev. Philip Wolff has gathered, and who have undertaken this enterprize—have subscribed a thousand dollars. They are not people of wealth; but they have hearts to do what they can. They need the help of Christians in the North, and *they will receive it*, if we are not greatly mistaken. But let us hear the Appeal.

"*Appeal to American Christians for the Erection of a French Reformed Church in New Orleans.*

"DEAR BRETHREN:

"The time has come when we may expect to see an evangelical worship permanently established amongst the French population of New Orleans. There are in this city probably not less than fifty thousand people whose native tongue is the French language. They form not, as in all other parts of the United States, a scattered and transcient population, which constantly amalgamates, and at the second generation becomes fully Americanized; but they are the old and first occupants of the soil, they adhere to their nationality and language—and it is likely they will continue to do so for a great many years to come. The same thing might be said not only of the city, but also of the greater part of the State of Louisiana.

"Until very recently, nothing has been done to extend the privilege of an evangelical worship to this the only native French population in the United States. About two years ago, in the spring of 1848, the Rev. Philippe Wolff, in connection then with the Foreign Evangelical Society of New-York, came from Canada, and made a visit, which had for a result to show the necessity and the probability of getting up a French Protestant congregation. Last year the visit was repeated, and preaching resumed with increased success, notwithstanding many untoward circumstances.

"This season the work has assumed a more decided aspect. Great good has already been effected; and Mr. Wolff, giving way to the solicitations of his friends and of the small congregation which he has gathered, has consented to make this place his residence, and the field of his ministerial duties.

"In the meantime we have constituted ourselves into a French Protestant Society. Our object is, first to establish and maintain an Evangelical worship for ourselves, and for the people closely allied to us by the common ties of blood, language, and education. Next, to extend, in the course of time, and with the help of GOD, the same blessings around us in other parts of the city, and even of the country. Finally, our earnest desire is to

circulate the Scriptures, and to spread the knowledge of our Lord Jesus Christ, by all possible and lawful means, amongst that class of people to which we belong, and which hitherto has been but too much neglected.

"With such a great and important object in view, we feel our incapacity and the comparative weakness of our efforts. But we trust to God, who can bring about immense results from small means; and after God, we look for help to the American Churches, so numerous and so long established, while we are only beginning now, and are starting but few, for a work of faith, which is great and most important from its ultimate future consequences.

"Our greatest difficulty lies at present in the erection of a church building. We cannot find any very suitable place of worship to rent in the French part of the city; and that we have a place that we might call our own, is for us of the utmost importance in every respect. As long as we have not a church, there will be connected with our public worship a feeling of unsettledness, which cannot fail to have a disastrous effect, especially in the midst of a population nominally Catholic, in reality indifferent to their religion, but unwilling to commit themselves to attend our religious services, until they see a church erected, and have then a guarantee that the effort will be a permanent one.

"Another urgent motive for using no delay in the erection of a church arises from our Sabbath school. Not more than three months have elapsed since we started it, and it has succeeded beyond our most sanguine hopes. We have now at each Sabbath an average attendance of over eighty children, with ten teachers.

"The number is still increasing, and, with the blessing of God, has been most visible on this effort; the ultimate results of which, in a city like this, are incalculable. A new generation will be raised in the fear of God and in the knowledge of Christian truth. Through the children, religious books are circulated, and numerous families visited. But we are at present turned from our location, the Old State House, and feel sadly the want of a settled place of worship. And the fatal prospect of our Sabbath School breaking up, or being interrupted, or being even cramped and reduced for want of sufficient room-accommodation, is to us a powerful incentive to immediate action towards securing a place of our own. As in all incipient missionary efforts, the congregation is small in number, and not wealthy. Our means are inadequate to raise the sum necessary to our purpose. What we could at present do amongst ourselves for that object, we have done, having just raised the sum of seven hundred dollars. For the rest, we turn ourselves to American Christians, and we ask you to help us. It is not property for ourselves that we collect, and that we beg your assistance, but for the success of a cause to which we have first devoted ourselves, and given also our interest and time. We ask only the coöperation

of those who wish, with us, to see finally established in this city a French Huguenot Church; to have JESUS CHRIST, and Him crucified, preached in the midst of their fellow-citizens, and who would have vast numbers of children in this city rescued from vice or ignorance, or superstition, to be instructed in the saving truths of the Gospel.

"It may be proper, in conclusion, to state that, in case of failure of complete success, or in the case of a suspension of public worship, or of a dissolution of the French Protestant Society—things which we trust will never happen—we are bound by an article of our constitution to entrust all our property or funds to the Presbyterian Churches of New Orleans for safe keeping, and ultimate appropriation to their intended object.*

"With Christian regards,

"J. DURAND.
"A. WAPLER-FILS, *Secretary.*
"PHILIPPE WOLFF, *Pastor.*
"A. BARBEY.
"MARC ROUX.
"C. SCHWARTZ.
"LEON L. DARIER.
"W. ROBELLAZ."

I feel myself happy to concur fully in the foregoing statements, and do most earnestly recommend this cause to the friends of our blessed SAVIOUR throughout the United States.

W. A. SCOTT,
Pastor of First Presbyterian Church.

Oct. 1, 1850, New Orleans.

An Address to the Dispersed Italians.

The following Address to the exiled sons of Italy was written by one of their number, now in this city, and appeared in a late number of the ESULE ITALIANO. It is well worthy of perusal.

"*To the Italians who are in Greece and Turkey; exiles for the most sacred cause of their country and the human race—salvation and fortitude.*

"It is not without reason, brethren, that Providence has so ordained it that the best of Italians, the warmest friends of Christian and brotherly love, should leave their country for a time, and, in the bitterness of exile, prepare to return whenever sufficiently instructed in the school of misfortune.

"A desire for the honor and happiness of the nation, the love of virtue

* Donations for the promotion of this important object will be cheerfully received by the Rev. Edward N. Kirk, of Boston, and by the Rev. Dr. Baird, of New-York, and forwarded to the Committee in New Orleans who have charge of this enterprize.

and truth, which you saw most shamefully misrepresented, prompted you to rise, like one man, and take arms to defend your rights against their unjust and brutal aggressions; and, oh! a thousand blessings on you, that you did not hesitate for a moment to prefer the evils and dangers of revolution, the labors and terrible effects of war, the privations and distresses of exile, to the dishonor and slavery, to the misery and ignorance of your dear fellow-citizens. Yea, blessed are ye indeed, that in the holiness of your resolutions, you have left home, fathers and mothers, brothers and friends, and condemned yourselves to live far from all that you hold most dear in this world, rather than submit to the tyrants of our most unhappy country. May the consolations of heaven descend upon you abundantly, and reward you for the great sacrifices you have made for the most just and holy of causes!

"Permit me, however, to show you, that with all these lofty virtues and excellent inclinations, you, at the beginning, greatly erred, by putting your confidence in man. We believed that we were beginning the regeneration of our country in the name of the Omnipotent Jehovah; but in fact we did it in the name of him who proved himself less than man, by calling himself the vicar of JESUS CHRIST, and the ambassador of GOD. And this is the reason why we find ourselves for a time left of GOD, why wisdom failed in our councils, and strength to our arms.

"By humbling us in so severe and terrible a manner, our heavenly Father designs to teach us, for the future, never again to entrust the destiny of our country to men. Let us adore His judgments, severe as they are, and let us study every means to profit by them. The cause for which we have been fighting is by no means lost. The work to which we have set our hands, although it has suffered from our misfortunes, is now almost perfected. If we show ourselves resolute, if we divest ourselves of ancient prejudices, if we prepare for the future with patience and perseverance, if we return to Him who can do all things, trusting only in His promises, we shall see our youth renewed like the eagles, and all the obstacles falling before us which at the first appeared so formidable. One look to heaven, one thought of our country, one hand and one heart; and must we not believe there is hope for us?

"Read the Gospel. Confront JESUS CHRIST with the bishops of Rome, who call themselves his vicars; the Apostles with their chief ministers, who call themselves their successors; and the primitive ministers of the Church with the great body of the priests and monks, who profess to follow in their footsteps. Confront not only their conduct, but the way in which they trifle with the happiness and salvation of the people entrusted to them, as also the doctrines they inculcate. I am sure that, if you do this, you will not only understand the enormous difference there is between the reli-

gion of the Popes and of Jesus Christ, but will be persuaded that you cannot follow the one without being the enemy of the other. You will be convinced that most tremendous enemy you have to combat is the Papacy; and while it exists you will be able to obtain neither independence, nor liberty, nor any good thing whatever. You will be persuaded that all the forces of Christian nations ought to combine to destroy this two-headed monster—the foe alike of the prosperity of the human family, on whose blood it feeds, and the Holy of Holies, whose honors and rights it usurps. You will be convinced, in short, that the only means of conquering it, the only sword for its destruction, the only power by which its memory can be stamped with everlasting infamy, is that beneficent religion which is founded in mutual love, in the equal rights of all the sons of men, in the love and cultivation of truth, excellence, and goodness. Whatever other way you may take, whatever other means to obtain your just and inalienable rights, all will surely fail, and your situation will be only worse.

"The reason is, that you have confounded the religion of Jesus Christ with the inventions of Papal avarice and pride. Do not be ashamed to acknowledge your mistake, and faithfully to return to the love and faith of Him who voluntarily offered himself a sacrifice for our redemption. Where can we find consolation in our exile, if we do not seek it in God, who alone can give it?"

Resolution of the Synod of Michigan.

Rev. E. J. Gillett was heard, as agent of the American and Foreign Christian Union; after which the following resolution was adopted:

"*Resolved*, That this Synod deeply sympathize with the American and Foreign Christian Union, in its great and good work, and cordially recommend it to the favorable regard of the pastors and churches under our care."

[Extract from the minutes of the Synod of Michigan, at the city of Monroe, May 14, 1850.]

O. P. Hoyt, *Permanent Clerk.*

Letters to the Rev. Dr. Candlish, of Edinburg, by one of the Corresponding Secretaries of the Society.

No. VII.

My dear Dr. Candlish:

In the last letter which I had the honor to address to you, in order to show the importance of diffusing the true Gospel in nations nominally Christian—in other words, of regenerating Christendom entire—I took the

liberty of calling your attention to the remarkable fact that Christendom, which includes almost all Europe and America, and extends but little beyond them, possesses one-third part of the human race, and all the high civilization, together with almost all the commerce, the wealth, the military strength, the science, the art, the literature of this world of ours. In this respect it is scarcely possible to institute a comparison between CHRISTENDOM, which now embraces so many powerful nations—Great Britain, France, Russia, Austria, Prussia and the United States of North America—and Heathen and Mohammedan nations.

And what a demonstration does the present state of the world furnish of the superiority of Christianity, even in its influence upon the affairs of this life, upon the economy of social and national existence, upon all that elevates and ennobles the human species, upon all that confers happiness upon our race, as its successive generations pass over this earthly stage! What wonders has it not wrought in two of the five great continents of our globe; and that notwithstanding the many corruptions which were early introduced into it, and which have sadly marred its simplicity and purity, and weakened its energies and its heavenly influence! What glorious victories it has achieved over ignorance and superstition, over degradation and cruelty, over poverty and suffering, in all those parts of our world where it has had a fair chance, if I may so speak! What a contrast between this world as it was during the four thousand years which preceded the introduction of Christianity, and the eighteen centuries and a half which have succeeded! And who will venture to predict what will be its triumphs when Christianity shall go forth in renewed and primitive purity and vigor to conquer the world? When in her train the blessings of civilization and good government shall follow at no distant interval, or rather shall march by her side.

We have seen that the Christian nations are incomparably superior to those which are not Christian. It is not less remarkable that among the nominally Christian nations, those which enjoy the Gospel in its greatest purity—such as Great Britain and the United States—have become, or are destined to become, the most powerful in their influence upon the rest of the world. The Protestant world, with its seventy-five or eighty millions of inhabitants, has more elements of real strength and influence than the Papal world with its two hundred millions. It is probable that the Protestant world possesses more wealth, commerce, and literature, and it certainly has more of good government and material prosperity, than all the portions of Christendom in which the Papal and Oriental Churches prevail.

Is not this view highly encouraging? Does it not bring before us the hope of brighter and better days for the kingdom of GOD and for the world? And what a stimulus it ought to minister to our efforts to diffuse throughout all Christendom a pure Christianity. Oh if there were only as

much true religion in all parts of Christendom as there is in some parts of it—as there is in England, Scotland, and these United States—what an amazing influence it would soon exert upon all the rest of the world! What means and facilities it would furnish for the rapid extension of the Truth in all directions! There would be scarcely a want of men or money to carry the Gospel to all the abodes of men. Nor could a century pass away before the work would, in the main, be done, and the glad tidings reach the heavenly world, that "the kingdoms of this world have become the kingdoms of our GOD and of His CHRIST." This would be a conquest of the world worth speaking of. It is in this way alone that this world is to become what Prophecy has informed us that GOD intends to make it. It is by the peaceful proclamation of the Gospel, rendered effectual by the influence of the Holy Spirit, that this glorious consummation is to be effected.

Widely different from this mode of conquering the world for CHRIST is that which men sometimes have entertained. The writer was once spending an evening among a company of *Carlists*, in the *Latin Quarter* of Paris. At that *soiree* he met, for the first time, the celebrated Count Montalambert, who was then a member of the House of Peers, and has since rendered himself so distinguished as a champion of despotism and Romanism. On that occasion he met also the scarcely less noted Abbé Genoude, then editor of the *Gazette de France*. The latter of these men had all his lifetime greatly at heart the project of uniting all Christians under one banner.

In the course of the evening he said to me: "I learn that you are about to return to America." I assured him that this was true. "I hope," said he, "that when you reach your native land, you will do all you can to unite the several sects of Christians into one body. Oh," said he, "if we were all united—Protestants, Roman Catholics, and members of the Oriental Churches—what a grand phalanx we should present to the Mohammedan and Pagan worlds! Why, it would be an affair of not more than one campaign to conquer the former, and a few years would suffice to subjugate the latter!" I said to him: "That sounds magnificently; but I think there is a better way to bring this world under the dominion of CHRIST. But suppose I undertake the mission you propose. How shall the Protestants and Roman Catholics be made to unite? On what *basis* shall the union be attempted? Be so good as to enlighten me, my dear Mr. Genoude; for our Americans are a *shrewd people*, and must be satisfied on all points. What is to be the *basis* of this union?" "Well," said he, "we must have a Head." "Certainly," said I; "but we Protestants believe that CHRIST is the Head of the Church, and we desire no other." "That is true," said Mr. G. "but you know it will be well to have a Head on earth, as a symbol and centre of union." "Very well; who shall be that Head?" "Well," said he, with much oracularity of manner, "I think that we cannot do better, all things considered, than to take the Bishop of Rome!"

"That will do, Mr. Genoude," I replied; "you need not go any farther. The Protestants will never agree to recognize the Pope as the Vice-Gerent of Him who is King in Zion—never." The Abbé was sorry; but I tried to make him understand that there is a better way to subdue this world to CHRIST—that of diffusing abroad, every where, the glorious Gospel, and praying day and night that it may win and conquer by its sweet, its heavenly, its appropriate influence—through the mighty power of the Holy Spirit—the whole human race.

In my next I shall speak of topics of a less general nature, and which coincide more directly with the subjects on which you desired me to address you. Yours very truly, R. BAIRD.

ST. PATRICK.

We have recently received from Dublin an interesting Pamphlet, which has for its title: LIFE AND LABORS OF ST. PATRICK, WITH AN APPENDIX ON THE ANCIENT CHRISTIANITY OF IRELAND. This little work is of such a nature that we think it worth while to give it, in successive portions, in our Magazine. In a fly-sheet which accompanies it, we find the following address:

"*To the Most Rev. Dr. Cullen, R. C. Primate and Legate of Pope Pius IX, and to the Prelates and Clergy in Sacred Synod assembled at Thurles.*

"The following pages are, with all due deference, presented, as containing a brief but accurate statement of the FAITH OF ST. PATRICK, AND OF THE ANCIENT CHRISTIANITY OF IRELAND.

"It is humbly submitted to this imposing and august assembly, that the subject herein treated is one of deep and practical importance.

"In order to promote the best interests of our prostrate country, an attempt should now be made to revive the ancient faith.

"The sad effects of modern innovation and imposture can be effectually removed only by a triumphant demonstration of the Truth and Divine authority of inspired Catholic Christianity; and the honest inquirer after apostolic doctrine may derive important aid from a concise and authentic record of the faith and practice of the illustrious saints and devoted missionaries of our own land.

"Upon many persons, who cannot be edified by the splendid ceremonial of the Synod, a great benefit may be conferred, by sending forth this little book under the auspices of the assembled Clergy; and the compiler will rejoice if more effectual means be adopted for promoting the happiness of Ireland, and the earnest faith of TRUE CATHOLIC CHRISTIANITY."

We trust that care was taken to supply in an adequate manner the members of the "Sacred Synod" with copies of this little work. A careful perusal of it could do them no harm. We give the first part in our present number.

LIFE AND LABORS OF ST. PATRICK.

INTRODUCTORY REMARKS.

The name of this great man is held in high veneration in Ireland, and by many in other lands; but very vague and inaccurate impressions are associated with his memory.

The most silly and absurd notions have prevailed concerning him; and so ridiculous and contradictory are some of the accounts that have been published, in catch-penny fables, called "Lives of the Saints," and other works, that some respectable writers have been led to question his existence altogether.

A careful investigation, however, of the concurrent testimony of many writers, Irish and foreign, affords abundant evidence of the principal facts of his life and mission.

We shall epitomise the history of St. Patrick in these pages; and here offer some introductory and general remarks.

Although St. Patrick was an early and successful preacher of the Christian faith in Ireland, it was not by him the Gospel was first introduced. It would appear that Christian converts were found there at a very early date after the apostolic age; and some suppose there is ground for the opinion, that soon after the Apostle Paul visited Spain, as mentioned in his own writings, the Christian doctrine was propagated from that country to Ireland.

Be that as it may, it is certain that long before St. Patrick's time, not only the doctrines of Christ, but organised societies of his disciples were found there.

Dr. Lanigan, Mr. Moore, the Abbe M'Geoghegan, Dr. Carew, Dr. O'Connor, and other writers, quoting St. Patrick's own words, remark that they "plainly imply, that long before his time Christianity had been preached and practised."

In Lawless' History of Ireland it is shown, that "the Irish were prepared by their learned men to receive the divine and benevolent doctrines of Christ, and that they transcribed, with the greatest facility, the Scriptures, and other writings given them by THE IRISH APOSTLE."

This is confirmed by O'Halloran and others, who deduce adequate and varied evidence to show that "the heathen Irish had been the polishers and instructors of the adjacent nations;" that "Christian seminaries were established long before the days of St. Patrick;" and that the "Christian missionaries early opened schools in opposition to the Druids, as they could hope for scholars and proselytes only by their superior attention to letters." Lawless further shows, that "after St. Patrick, a succession of pious and learned men arose, who gave celebrity to their country for the four following centuries, when polite and solid literature languished in almost every part of Europe."

These are interesting and inspiring notices of our country's Christian antiquity. They show how Ireland obtained the title of "Island of Saints;" and that the profession of the Gospel resulted not from political intrigue, or foreign conquest, or impositions of human authority, but from the power of Divine truth on the hearts of men, and from the holy zeal and effective instructions of those who preached it.

As to our APOSTLE, he was one of the most devoted, faithful, and simple-minded of Christian teachers. He assumed no pompous titles or airs of office. He claimed no abject submission to his authority. Like the Apostle Paul, though "abundant in

labors," for the enlightenment and salvation of men, he yet sought not to "have dominion over their faith, but to be a helper of their joy." He and his fellow-laborers acted in the spirit, and after the example of the first Christian teachers, who could truly say—"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

He commences his own account of his conversion and mission with the following humble and unsophisticated statement: "I, Patrick, a sinner, the rudest and the least of the faithful, and despicable among many, had for my father, Calpurnius, a deacon, the son of Potitus, formerly a Presbyter," &c. The spirit of this passage pervades all his teaching and public life. In his travels, in his preaching, in his prayers, he had in view the one great object—the salvation of men and the glory of God the Saviour. He gave his followers the plainest account of his own personal religion, and taught them to seek peace with God, and the joys of Divine love, by the same faith and hope that had brought pardon and consolation to his own soul. "I was as a stone which lies in the deep mud, but He who is Almighty came, and lifted me up, and raised me on high, and placed me on His own side; therefore I ought to shout aloud in rendering thanks to the Lord, both here and for ever, for his so great benefits." . . . "and to make known the gift of God, and the everlasting consolation, and fearlessly and faithfully to spread abroad everywhere the name of God."

These feelings animated the mind of our Irish Apostle, and fired his zeal in unwearied and long-continued missionary labors, to preach the Gospel to "many thousands of people," chiefly "in the rudest and most inaccessible parts of the country."

As it is written of another Evangelist in the book of the Acts of the Apostles, (11 : 24,) "He was a good man, full of the Holy Ghost and of faith; and many people were converted to the Lord."

LIFE AND MISSION.

St. Patrick was taken prisoner on the coast of Gaul in his sixteenth year, by a marauding expedition under Niall of the nine hostages, and kept in bondage in Ireland as a herd's-boy for seven years.

After his return home he devoted himself to the Christian ministry, and chose the land of his former captivity as his field of missionary labor.

He entered on his mission early in the fifth century. Some writers say in the year 432; but others fix on an earlier date.

After a long, a useful, and an honored life, he died at Saul, in the county Down, on the 17th of March, A. D. 465; and this day has been entered in the calendars as his spiritual or heavenly birth-day, because the Christians of those times believed that on that day he entered into glory.—"Blessed are the dead who die in the Lord."

"The Irish Apostle" had an arduous and honorable duty to fulfil; and God fitted him for it, by peculiar trials. Like "the Captain of our salvation," who was made "perfect through sufferings," his character was formed under the influence of severe affliction. He was prepared for the patient, persevering, and affectionate preaching of the Gospel, by the rich experience of Divine mercy, amid the anxiety and sorrows of his early life; and the remarkable zeal and courage which he displayed, in seeking the conversion and salvation of men, proved the power of the Gospel on his own heart, and the sincerity of his gratitude to God for his unmerited mercy. The love of Christ constrained him. He had received the word, in much affliction, with joy in

the Holy Ghost; and, therefore, he labored in the Gospel to promote the Saviour's glory, and to be the instrument of salvation to many.

We have already intimated that great perplexity arises in investigating the history of our apostle, from the enormous amount of absurd and contradictory legend that has been heaped together in connexion with his name.

Most of the histories from which the popular errors about St. Patrick have been received were written several hundred years after his death, and should be regarded as monkish inventions, or ecclesiastical novels, rather than histories.

A large collection of them was made in the twelfth century, by Joceline, a superstitious Welchman, who came over with Decourcy, the English invader of Ulster, and did not care what ridiculous stories were told about an Irish saint. He accordingly heaped together a mass of rubbish, in the shape of legends of miracles performed by St. Patrick, some of which are said to have occurred while he was a child; and all of which are utterly unworthy of belief.

Another collection was published in Louvain, in the middle of the seventeenth century, by the learned friar, father Colgan.

Colgan labored hard to sift the truth out of the mass of fiction which came into his hands, and he succeeded on several points. But the seven different lives of St. Patrick, which he has preserved, are full of the most incredible stories of miracles and prodigies, so as to lead some persons to reject them as altogether fabulous.

Not only Archbishop Usher, Sir J. Ware, Dr. Phelan, and other learned Protestant writers, but Dr. Lanigan, Dr. O'Connor, and all other respectable Catholic antiquarians of the Irish school, reject these stories as "ridiculous and absurd fables, evidently patched up in a later age to support certain pretensions derogatory to the character of our saint."*

The correctness of this conclusion will appear from a single extract from a high authority:

"Cardinal Valerio tells us it was customary with the monks to exercise their scholars in composition, by proposing the usual topics to them—*the lives and martyrdom of saints.* Popular songs, and more commonly the suggestions of their own fancy, were the groundwork of their amplifications. The best of these were laid by, and after some years produced as genuine works.

"There is a curious anecdote in Mr. Wharton, that bears on this point. 'About the year 1380 flourished Gilbert de Stone, a learned ecclesiastic, and good Latin writer. The monks of Holywell, in Flintshire, applied to him to write the life of their patron saint. Stone asked for materials; he was answered there were none: upon which he said he could execute the work without materials, and would write them a most excellent legend, after the manner of the legend of Thomas à Becket. By such juvenile monkish exercises lives of St. Patrick multiplied amazingly. When Joceline sat down to compose his life, he found sixty-four biographers had preceded him in his work. All, with the exception of four, were destroyed by the Norwegian invasion. From these, he tells us, he selected such facts as deserved belief. The following are some of the miracles which our author thinks credible:—St. Patrick, while an infant, brought a new river from the earth, which cured the blind; he produced fire from ice; he raised his nurse from the dead; he expelled a devil from a heifer; and changed water into honey. These were but the infant sports of this wonder-working saint.'"

It is surely time that these absurd and impious fables were repudiated by every

* Lanigan.

pious and intelligent Irishman; and it cannot but be interesting to all such to have a truthful account of St. Patrick presented to the world.

Although the time and place of his birth are still questions of curious inquiry and critical disquisition with many, it seems probable, from the laborious investigations of Dr. Lanigan and others, that St. Patrick was born in Armoric-Brittany, in Gaul, near the site of the modern Bolougne, about the year 387.

In his sixteenth year he was carried captive into Ireland; and after his release, and study for the ministry, he entered on his mission about the year 432.

His first attempt to convert the fire-worshipping pagans was made on the coast of Wicklow.

Here he met with violent opposition, which obliged him to sail northward, and attempt to prosecute his mission near the scene of his former bondage, in the county of Antrim, where Dichu and several of his subjects soon embraced the Christian doctrine, and were baptized.

St. Patrick having travelled about, preaching, during the latter end of the year 432 and part of 433, until the approach of Easter, determined on celebrating that festival near Tarah, in the county Meath. Here he had an opportunity of preaching the Gospel before the king and the states-general of the kingdom; and as this is one of the most remarkable passages in his life, and connected with different interesting particulars, and as it is, besides, a fact on which all authorities concur, we shall be more particular in narrating the circumstances; we shall give the account in Dr. Lanigan's words:—

"On the following day, which was Easter-eve, or Holy Saturday, St. Patrick continued his journey, and arrived in the evening at a place called *Ferta-fer-feic*, now Slane. Having got a tent pitched there, he made preparations for celebrating the festival of Easter, and accordingly lighted the paschal fire about night-fall. It happened that at this very time the king, Leogaire, and the assembled princes, were celebrating a religious festival, of which fire-worship formed a part. There was a standing law, that at the time of this festival no fire should be kindled for a considerable distance all around, until after a great fire should be lighted in the royal palace of Temoria or Tarah. St. Patrick's paschal fire was, however, lighted before that of the palace, and being seen from the heights of Tarah, excited great astonishment. On the king's inquiring what could be the cause of it, and who could have thus dared to infringe the law, the Magi told him that it was necessary to have that fire extinguished immediately; whereas, if allowed to remain, it would get the better of their fires, and bring about the downfall of his kingdom. Leogaire, enraged and troubled on getting this information, set out for Slane with a considerable number of followers, and one or two of the principal Magi, for the purpose of exterminating those violators of the law. When arrived within some distance from where the tent was, they sat down, and St. Patrick was sent for, with an order to appear before the king, and give an account of his conduct. It was arranged that no one should show him any mark of respect, or rise up to receive him. But on his presenting himself, Herc, the son of Dego, disobeyed the injunction, and standing up, saluted him, and receiving the Saint's blessing, became a believer. He was afterwards Bishop of Slane, and celebrated for his sanctity. Passing over certain contests between St. Patrick and the Magi, and some partly prodigious and partly ridiculous fables, we find St. Patrick the next day (Easter Sunday) in the palace of Tarah, preaching before the king and the states-general, and disconcerting the Magi. The only person that, on his appearing there, rose up to pay his respects to him was Dubtach, an eminent poet and instructor of Fiech, son of Erc, who afterwards became Bishop of Sletty. Dubtach was the first convert of the day, and that Saint became greatly attached to him. Thenceforth he

dedicated his poetical talents to Christian subjects; and some works of his are still extant." —*Eccl. Hist. Vol. I. pp.* 223–5.

For the leading facts here mentioned there is sufficient authority in the agreement of all the lives of St. Patrick, published up to Dr. Lanigan's time; and they are still further corroborated by those which have been since published from the "Book of Armagh." There is, indeed, connected with them the usual admixture of legendary fable and miracles so characteristic of the Lives of Irish Saints; but there is nothing in them which should impeach the truth of the leading incidents which they record.

At the royal palace (as we have seen) St. Patrick had a fine opportunity of preaching the Gospel, and discomfiting the Magi. There is a variety of evidence that his labors were not in vain. The sequel of his history shows that his adversaries were foiled, and their evil designs against him frustrated; for he appears to have enjoyed unrestricted liberty to preach and teach among the people, and very soon to have obtained great influence and general respect.

There is an important fragment showing what were formerly believed to be St. Patrick's sentiments, and intimating satisfactorily enough the general character of his teaching; and as this is intimately connected with his preaching at Tarah, we give it here.

It will be remembered, that most of the records of our Apostles' labors are tinctured with fanciful and extravagant feelings, and show that the writers were very fond of making everything connected with the history of the Saint appear prodigious. But allowing for the admixture of the superstitious and the marvellous, there is very interesting evidence of what St. Patrick *did not teach*, as also a brief notice of his principal doctrines.

We possess an original translation of "The Hymn," but prefer giving the whole account in the words of a recent popular writer. The following is from "The Saintly Triad," taken from the Irish records published by the learned Father Colgan and other eminent men.

OF THE HYMN OF ST. PATRICK.

Connected with the important event of St. Patrick's preaching at Tarah, there is still preserved an ancient document of most singular interest, which has never yet been printed in any form that could afford the public generally an opportunity of becoming acquainted with it. It has only appeared in the learned Essay of Mr. Petrie, from which we are about to take it. What makes it worthy to be so particularly noticed is the circumstance that it is, to all appearance, in its original form, the very oldest undoubted monument of the Irish language remaining; and it is also a most remarkable record in evidence of the religious doctrine which St. Patrick inculcated. The document of which we speak is an Irish hymn, which the Saint is stated to have composed and sung with his followers, when approaching Tarah, surrounded by his Pagan enemies.

The circumstances which led to the composing of this hymn are thus detailed in the Tripartite Life of St. Patrick, a work compiled in the ninth or tenth century, but as Colgan (who has published a Latin translation of it from the original Irish) supposes, first written by St. Evin in the sixth century, though afterwards corrupted with spurious additions. We translate from Father Colgan's Latin version:—

"When the obstinate king saw that he could not effect the destruction of the holy man in the way that he first thought of, he thought of another method. He invites him to Temoria, (i. e. *Temur* or *Tarah*,) promising that he would there make a public profession of the Christian faith before the nobles of his kingdom, and believe on Christ in the presence of the whole realm. This was the profession made by the mouth of this wicked tyrant, but the intention of his heart was of a very different sort; for along the road by which the holy bishop was to pass, he arranged various schemes for destroying him before he should get to Tarah. But though the faithful servant of Christ was well aware of these doings by Divine revelation, yet, casting his cares upon the Lord, he resolved to go to Temoria, and leave the impending danger to be disposed of by the providence of God. He promises, therefore, that he would go after the king; and accordingly follows him with eight clergymen, and the youth Benin, whom he secured against all the plots and dangers that were set in their way, by his own holy benediction and prayer. And so it was that they passed along through the bands of the assassins that were waylaying them: whose eyes were holden, that they should not discover them. For there appeared to their eyes only eight stags, with one hind, on whose back there seemed to be some parcel carried along. In this way, therefore, this wonderful man and his comrades, with the blessed youth Benin, who carried on his shoulders a copy of the Holy Bible, came safe and sound through the midst of their enemies, all the way to Temoria, protected by the salutary effects of the prayer of the man of God, as by some sacred shield. Then it was the holy man composed that Hymn in the vernacular tongue, which is commonly called *Feth fiadha*, and by others, *St. Patrick's Breastplate;* and it is ever since held in the greatest repute by the Irish, because it is believed, and proved by abundant experience, that it preserves those who devoutly utter it from the dangers threatened to either soul or body."—*Trias Thaumaturga.*

We shall now give to our readers a copy of this ancient Hymn, together with the ancient preface prefixed to it; as translated by Mr. Petrie from the original Irish manuscript, which is preserved in the Library of Trinity College, Dublin. This Manuscript is called the "*Lyber Hymnorum*," or "*Book of Hymns;*" and Archbishop Usher considered it to be in his time a thousand years old. According to this, it would have been written about the year 625. It is in that ancient dialect of the Irish called Bearla Feine, in which the Brehon laws and oldest tracts in the language are written.

"Patrick composed this hymn. In the time of Leogaire, the son of Niall, it was composed. The cause of its composition was to protect himself with his monks against the enemies, unto death, who were in ambush against the clergy. And this is a religious armour to protect the body and soul against demons, and men, and vices. Every person who sings it every day with all his attention on God, shall not have demons appearing to his face. It will be a protection to him against every poison and envy. It will be a safeguard to him against sudden death. It will be an armour to his soul after his death. Patrick sang this at the time that the snares were set for him by Leogaire, and that he might not come to propagate the faith at Temur; so that it appeared to them lying in ambush, that they were wild deer, with a fawn after them, that is Benin. And *Fed fiadha* is its name.

THE HYMN.

"At Temur to-day I invoke the mighty power of the Trinity. I believe in the Trinity under the unity of the God of the Elements.

"At Temur to-day I place the virtue of the Birth of Christ with his Baptism, the virtue of his Crucifixion with his Burial, the virtue of his Resurrection with his Ascension, the virtue of the coming to the Eternal Judgment.

"At Temur to-day I place the virtue of the love of the Seraphim; the virtue which

exists in the obedience of angels, in the hope of the Resurrection to Eternal Reward, in the prayers of the noble fathers, in the predictions of the prophets, in the preaching of the apostles, in the faith of the confessors, in the purity of the holy virgins, in the deeds of just men.

"At Temur to-day I place the strength of heaven, the light of the sun, the whiteness of snow, the force of fire, the rapidity of lightning, the swiftness of the wind, the depth of the sea, the stability of the earth, the hardness of rocks, between me and the power of Paganism and demons.

"At Temur to-day may the strength of God pilot me, may the power of God preserve me, may the wisdom of God instruct me, may the eye of God view me, may the ear of God hear me, may the word of God render me eloquent, may the hand of God protect me, may the way of God direct me, may the shield of God defend me, may the host of God guard me against the snares of demons, the temptations of vices, the inclinations of the mind; against every man who meditates evil to me, far or near, alone or in company.

"I place all these powers between me and every evil unmerciful power directed against my soul and body, as a protection against the incantations of false prophets, against the black laws of Gentilism, against the false laws of heresy, against the treachery of idolatry, against the spells of women, smiths, and Druids; against every knowledge which blinds the soul of man. May Christ to-day protect me against poison, against burning, against drowning, against wounding, until I deserve much reward.

"Christ be with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me, Christ at my right, Christ at my left, Christ at this side, Christ at that side, Christ at my back.

"Christ be in the heart of each person whom I speak to, Christ in the mouth of each person who speaks to me, Christ in each eye which sees me, Christ in each ear which hears me.

"At Temur I invoke to-day the mighty power of the Trinity. I believe in the Trinity under the unity of the God of the Elements.

"Salvation is the Lord's, Salvation is the Lord's, Salvation is Christ's. May thy Salvation, O Lord, be always with us."

We have given this hymn in full, as many persons might be anxious to have the whole of so curious and scarce a document, otherwise we should rather have contented ourselves with extracts from it, as parts of it will be, no doubt, very obscure to a large number of our readers.

We are informed by Mr. Petrie, that the belief in the magical powers attributed in the above hymn to "women, smiths, and Druids," continued not only in the succeeding ages, but also in the popular belief of the people in several parts of Ireland to the present time. The "King of the Elements" is a name used throughout Ireland to this day, to signify God. We learn also from Mr. Petrie, the remarkable fact, that the *Luireach Phadruig* is still remembered popularly in many parts of Ireland, and a portion of it is to this day repeated by the people, usually at bed-time, with the same confidence in its protecting power as, according to St. Evin, was placed in it previously to his time.

And supposing that some of our readers may be devoutly disposed to profit by their example, and use for themselves a part of St. Patrick's prayer, we add here a short form taken simply from it, which, if used reverently and earnestly, will, we have no doubt, bring down signal blessings from on high to those who so use it:—

A PRAYER FOR A DEVOUT CHRISTIAN,

Taken from St. Patrick's Hymn.

"Almighty God, for Christ's sake, teach me to pray. May thy power, O God, pre-

serve me, may thy wisdom instruct me, may thine eye watch over me, may thine ear hear me, may thy word, O God, render me eloquent, may thy guidance direct me, may thy gracious help secure me against the snares of the devil, the temptations of vices, the lusts of the flesh, and all dangers that may threaten my soul or body.

"Christ be with me, to save me; Christ before me, to lead me; Christ after me, to bring me back from sin and error; Christ in me, the hope of glory; Christ under me as my support and foundation; Christ over me, to shield and cover me; Christ my only hope, my all in all.

"Salvation is of the Lord: salvation is by Christ: may thy salvation, O Lord, be always with us, for Christ's sake. Amen."

We heartily agree with the writer in the "Saintly Triad," and recommend all pious Irishmen to pray as St. Patrick prayed. We could earnestly desire that all the religious teachers of the people taught as he taught; though of course he was not equal to the inspired Apostles.

After the events at Tarah, St. Patrick proceeded to Tailtan, and again proclaimed the doctrines of salvation to the assembled nobles, and to many people who were congregated at the celebration of games and festivals, connected with their Pagan rites. From this he set out on a tour through Meath, Westmeath, and the adjacent counties, preaching the Gospel to many thousands of the people, baptising and instructing the converts, and forming Christian churches to maintain the institutions of the Gospel, and extend the knowledge of salvation. After many labors and successes in the central district, he proceeded to Leitrim, and to the principal scene of Druidism, at Moysleght, where he succeeded in destroying the great idol Cromcruach, and establishing a Christian church.

Our Apostle next visited Connaught, where his first converts were some noble ladies of the family of the prince, whose baptism was soon followed by the accession of a large number of Christian disciples.

After about seven years continued and successful missionary labor in the west, St. Patrick proceeded by Donegal and Sligo to Derry, and thence by a series of short journeys through various parts of Ulster, returned to the Regal district of Meath. Here he occupied a considerable time (after the example of the inspired Apostles) in confirming the faith of the converts, regulating the order and discipline of the churches, and preaching the way of salvation to multitudes of people.

Having thus established the ordinances of Christianity in Meath, St. Patrick advanced to Naas, then the residence of the King of Leinster, where some of the royal family, and many others, embraced the Gospel. Wicklow, Carlow, and the remainder of Western Leinster, next received the visits of our Apostle, and many of the inhabitants of this district were by his untiring labors brought to a saving knowledge of Christ. On these missionary tours, the faith and patience of the Christian Evangelist were often severely tried by the prejudice and violence of the heathen, whom he endeavored to enlighten by the Word of God. Often he was assailed by fierce adversaries, and sometimes even his life was in danger. But out of all these evils God delivered his servant; and amidst all his afflictions, his rejoicing was, that the Word of God had free course, and was glorified; and that the preaching of Christ crucified was made the power of God unto salvation.

Many of the places in which St. Patrick first preached the Gospel, as we have above noticed, have retained an unbroken historical connection with his name to the present day; and although various errors have become, in course of time, mixed up

with the true history, yet these local names, and popular traditions, show how great must have been the work performed by our Apostle, and how much he was venerated by the ancient Christians of Ireland.

It was not until the year 445 that St. Patrick made a tour to Munster. One reason of this delay was, that in the southern and south-eastern parts of the island Christianity had already made much greater progress than in the other districts, and our zealous Apostle preferred doing the hardest work, and going first where his labors were most required.

Several very interesting facts are connected with this view of the state of the south of Ireland at this time, showing how early was the dawn of the Gospel on our island, and that several churches had been formed in it before the time of St. Patrick.

Cashel was then the residence of the Kings of Munster, and to it our Saint repaired, as his custom was first to attempt the conversion of persons of influence, that he might have their permission and countenance in preaching to the people. Angus, the son of the King of Munster, became a devoted follower of St. Patrick, and afterwards labored hard to propagate the doctrine of Christ throughout the entire province. St. Patrick is said to have converted other persons of rank in Cashel; and after this prosperous commencement, he set out for other parts of Munster, and spent seven entire years preaching the Gospel, baptising new converts, reviving the faith of those who were already Christians, forming churches, and appointing pastors and teachers among the people.

After this he passed through the midland parts, (where he narrowly escaped certain wicked plots against his life,) and returned to Ulster. The remaining years of the life of our Saint were spent principally between Armagh and Saul, in the county Down, where he departed this life on the 17th of March, A. D. 465. This day has ever since been celebrated as his natal day, because it was the faith of the ancient Saints of Ireland, that the day of a true Christian's death on earth is the day of his birth in heaven, according as the Apostle Paul says, 2 Cor. 5 : 8, "absent from the body and present with the Lord."

The news of St. Patrick's death caused great sorrow among all the Christians in Ireland. Many regarded him as their spiritual father; and all who knew him admired the fervent zeal and active piety with which he labored for the glory of God, and for the salvation of souls. Although Christianity had been introduced into this country long before his time, and several other Christian teachers arrived in Ireland from different places during the progress of his mission, yet from the great extent of his labors to convert the Heathen population, and from the wonderful success with which God honored his efforts to spread the knowledge of salvation, and to gather Christian Churches into the fellowship of the Gospel, he is justly celebrated as "THE APOSTLE OF IRELAND."

To be continued.

ANOTHER "LYING WONDER."—While the Papists in France burn the Bible wherever they can lay hands upon it, they bring forward from time to time marvellous miracles in its stead. They pretend to have lately discovered the healing virtues of a spring in Fecamp Abbey, the water of which has restored sight to a sub-deacon of the diocese of Rouen, and is, besides, working astounding wonders in the cure of all diseases. The delusion is said to be finding its dupes even in infidel France.

Christendom Abroad. No. VII.

GERMANY.—CONTINUED.

In the last number of our Magazine we commenced our proposed notice of the present state of religion in Germany, and made some general remarks which have a bearing on the subject. By referring to that article the reader will find that we estimate the population of Germany—embracing twenty-eight duchies; four free cities; the four kingdoms of Hanover, Saxony, Würtemberg and Bavaria, and the Germanic parts of the Kingdom of Prussia, and of the Empire of Austria,—to be about forty-one millions, of which a little more than one half (after deducting the members of the Greek Church and the Jews) is Protestant, and a little less than one half Roman Catholic. He will also find it stated that the Protestants are most numerous in the northern parts of Germany, and the Roman Catholics in the southern, and he will learn some of the reasons for this unequal distribution of the members of these two grand divisions, which between them embrace the entire population, with the exception of a few thousand members of the Greek Church, and some 360,000 Jews.

We now proceed to speak more particularly of the state of Protestantism in that country; and first, of its *statistics*.

From the best information which we have been able to gather, we are inclined to reckon the number of Protestant ministers, including Professors and teachers, at not less than 16,000. In doing this we must depend upon data given us in certain parts of that country when we were there, three or four years ago. At no very distant day we hope to be able to give the exact number, derived from sources altogether reliable. To accomplish this we have had to take measures for procuring the statistics of Protestantism in each of the thirty-eight political divisions. This could only be done by applying to some well informed Protestant pastor or Professor on the ground. This work has demanded time and patience. Of all the things which most astonished us during several visits to Germany, the most remarkable was the fact that, we never met with one man, either Pastor, Professor, or of any other vocation, that could tell us the number of Protestant ministers and churches in that country. The minister for Ecclesiastical Affairs (Mr. Eichhorn) in Prussia, whom we met in 1840, could not tell us the number of either in that kingdom, nor was he willing to attempt to make an approximative statement; saying, however, that he would be most happy to direct some one in his *bureau* to make it out for us.

If we should estimate the number of Protestant ministers in Germany to be sixteen thousand, we must put the churches at not more than ten or eleven thousand, if so many. This may seem strange to an American who knows nothing of the effects of a union of the Church with the State, which exists in

all parts of Germany. We were much struck with the difference in the number of ministers and churches in all the Protestant countries on the Continent, in all of which the Church is still united to the State, and in many of them, that union has been so intimate and exclusive, that there has been no toleration for those who dissent from the established Church. In all such countries the government is sure to oppose the multiplication of churches, in order to avoid expense. It is no uncommon thing to see four or five pastors and lecturers attached to one church. It is for this reason, that one sees not more than six or seven churches, mostly large, it is true, but altogether insufficient, for the fifth part of the population, in the city of Copenhagen, with its 140,000 inhabitants. The same thing is true of Hamburg, of Berlin, and of every other city which we have visited on the Continent. This fact, we say in passing, reveals one of the great evils of this unhallowed alliance.

But if we suppose that there are sixteen thousand Protestant ministers in Germany, an important question arises: What proportion of them hold the doctrines of the Reformers, and preach—when they preach at all—"Christ crucified," or in other words, *the faith which saves?* This is a great question, to which no one, we apprehend, can give a very definite and satisfactory answer. On this subject we have heard estimates widely differing, and yet made by excellent men in Germany, who ought to be well acquainted with the religious state of the country. Some have supposed that the number of orthodox, pious and faithful ministers, pastors and professors, does not exceed one thousand; whilst others have put it as high as two thousand. We think that it might not be very greatly out of the way to suppose that there are at least fifteen or sixteen hundred faithful preachers of the Gospel, who may be considered as *essentially* orthodox in doctrine, and evangelical in their spirit.

This is a small number, and yet it is probably ten times as great as it was at the commencement of this century. This is encouraging. It is also a very cheering fact, that there are many more sound and faithful Professors, of Theology, in particular, than there were even twenty-five years ago. This is especially true of the Universities of Prussia, Würtemberg, and Bavaria, in which kingdoms the Protestant churches have a greater amount of piety, and a greater number of pious teachers than is to be found in other parts of Germany. In the kingdom of Prussia there are six Universities—those of Bonn, Halle, Berlin, Breslau, Königsberg, and Greifswalde,—in all of which the number of evangelical Professors has been much increased within the last ten or fifteen years. The present King, Frederick William IV, whatever may be said against him by his enemies, is, notwithstanding, a man who seems to comprehend the difference between evangelical and unevangelical doctrines. He has a great abhorrence of *rationalism*, as we have had occasion to know from the best of sources. And he has appointed excellent men to professorships in his Universities, whenever he has had an opportunity.

We once had a conversation with the excellent Dr. Tholuck, of the University of Halle, who told us that when the late King appointed him Professor of Theology in that University, he was for some time entirely *alone* in teaching the doctrines of the great Reformation. But now there are several pious Professors in the University, and several excellent pastors in the churches in that city, to stand up with him in behalf of the truth.

That true religion is decidedly advancing among the Protestants in all parts of Germany, is very certain. We were much struck with the evidence which of presented itself to our minds in favor of this position, during the several visits which we made to that country from 1836 to 1846. It was the testimony of every good man with whom we conversed, that the truth is gaining ground in that land. It is undeniable that the state of things is still very deplorable. The Sabbath is greatly profaned by Protestants as well as Romanists. Even the truly pious do not possess as correct ideas of the nature, duties, and obligations of the Lord's Day, as they ought; and yet they are making some progress in this respect. But what is still more to be lamented, is the fact, that so overwhelming a majority of the pastors and Professors are not evangelical in their doctrines and lives. Many are *Neologists*, or *Rationalists*, and all these reject the Divinity of the Saviour and the inspiration of the Scriptures. Some are even *Pantheists*—not very many, it is to hoped, for the more enlightened of the old heathen philosophers rejected the doctrine that denies a personal God, and makes all nature to be God, and every thing we see, part and parcel of the infinite First Cause. But when men depart from the Word of God, the only sufficient source of divine knowledge, and turn their backs upon the revelation which it contains, there is no predicting how far they may be permitted to go in the downward road of error.

That there is a great amount of infidelity, and of very bitter hatred of the Gospel in Germany, is, alas, most undeniable. Nor has the evil reached its acmé, we fear. We have no doubt that Truth is advancing, and will advance; but error also will advance, and their divergence and mutual antipathy will continue for a time to augment. In the end the true doctrines of the Gospel will triumph over all opposition. But a great battle will first have to be fought in the land of Luther. A second Reformation must be there achieved, and we believe that the time for its taking place is not far distant. The field is ready, and the great Captain of our Salvation is beginning to marshal his hosts; nor is the Prince of Darkness idle. The skirmishing of the advance-posts is begun; the battle itself will not be long delayed.

In our next number we will conclude our remarks respecting Germany.

Burial of the Dead.

The following communication appeared originally in the Apalachicola Advertiser, more than a year and a half ago. It was written by the Rev. Mr. Bermingham, an Irish Roman Catholic priest, who was on a visit to that place. It will be read with some interest by our friends, and perhaps give some of them a new idea or two respecting the opinions of Rome in regard to funeral services. It gives us all a little specimen of priestly arrogance. The "Catholic permission," of which Mr. B. speaks of, the Protestants are not likely to be in a hurry to ask.

The gentleman who was so good as to send us an extract from the "Muscogee Democrat," containing this "communication," (for which he will please accept our thanks,) gives us a notice of the character and appearance of Mr. Bermingham; but we doubt whether our readers would be edified by it. We agree fully with him in all that he says about the "permission" of the infinite GOD, by which the enormous and cruel inventions of Rome were allowed to gain a footing in the hearts of so many millions, and to endure so long. But the end of this greatest of impostures is drawing nearer and nearer every day.

"MR. EDITOR,—Looking over the last number of your paper, I read an article headed 'Burial of the Dead,' and signed with a *star*. Had the star twinkled brightly, obscurity would not cloud *above it*, nor compel me to throw a passing ray of light upon it.

"The star says: 'It is only for the benefit of the living that a burial service is ever used,' and when 'said over a dead man, does him no good whatever.' The word EVER makes the expression general, and consequently includes the 'burial service' of the Catholic church. The star has no right to *say* so, without Catholic permission; and Catholics could not permit *it* to say what is untrue.

"Catholic 'burial service' is, in reality performed for the 'dead man,'—who is 'not dead, but sleepeth,'—or rather for his departed soul, and not *specially* for the benefit of the living, except only as an effect from a cause, *secondarily*.

"We Catholics believe in a *middle state*, and therefore follow our departed members with our 'charity which never faileth'—with our great Eucharistic sacrifice, our alms, our prayers—*all which* are the result of our faith working by wholesome and salutary charity—the most permanent virtue—and are offered for the dead, and *not for* 'the benefit of the living.' We hold that our 'burial service' does the departed *great* '*good*,' and firmly believe that 'it is a holy and a wholesome thought to pray for the dead, that they be loosed from their sins.'

"The solemn and melting requiem—the Psalm 'De profundis,' or Lord's

Prayer—chanted in our 'burial service,' are said in *Latin*, a language which our *separated star* does not laud as being profitable for the instruction, and therefore of little 'benefit,' in his estimation, to the 'living.' Why, then, does the *dissenting star say* 'it is only for the benefit of the living that a burial service *is ever used?*' *Its* acquaintance with the sunlight of the Mother Church, on this point, is darkly visible. Were there none but the priest and the 'dead man' present, the priest would perform the 'burial service' over him; and consequently the 'living' would not be '*benefitted.*'

"Hear Eusebius of Cæsarea, writing of a Catholic 'burial service' in the *fourth* century: 'In this manner did Constatius perform the last duties in honor of his father. But when he had departed with his guards, the ministers of God, surrounded by the multitude of the faithful, advanced into the middle space, and with prayers performed the ceremonies of Divine worship. The blessed Prince, reposing in his coffin, was extolled with many praises; when the people, in concert with the priests, not without sighs and tears, offered prayers to heaven for his soul.'—Vita Constant. Lib. IV. c. 56, p. 667.

"This 'burial service,' in the fourth century, was not *then new.* It is *still* continued. If the *star* has so far wandered as to lose sight of the primitive and ever-during Mother Church, and is endeavoring to include her among the separated denominations, in her 'burial service,' we Catholics make charitable allowance for its knowledge of Catholicity, and pardon while we correct its mistake. T. Birmingham.

"Apalachicola, Feb. 18, 1849."

Sketches of the Religious Denominations in the United States.

No. VII.

Minor Baptist Churches.

As there are no minor congregational bodies in this land which are separate from, and independent of all communion with the main stock, we proceed to speak of the smaller branches of the Baptists, who were, as we have remarked elsewhere,* the third religious denomination which appeared in these United States. Of these there are several.

1. The Seventh Day Baptists.—These differ from the other Orthodox Baptists only in regard to the day of the week which should be observed as the Sabbath, maintaining, with the Jews, that Saturday, or the seventh day, ought still to be held to be the true Sabbath. They are quite evangelical in the doctrines that relate to the way of salvation, and are in good repute for their piety and zeal. Their churches are to be found chiefly in the States of New-York, Rhode Island, Ohio, New Jersey, and Virginia. The number of their

* American and Foreign Christian Union for the month of May, 1850.

churches, five or six years ago, was forty-nine; of their ministers forty-six, and twenty-three licentiates; and of their members more than six thousand. The population under their instruction and influence is not far from forty thousand. Their increase is not rapid. They have Sunday Schools, a Missionary Society, a Society for the Conversion of the Jews, and a religious periodical. They have four associations and a General Conference—all meet annually. Several of the States have made provision for the protection of the consciences of these people; and where this is not the case, the respect and kindness of their neighbors defend them from molestation in their violation of the common Sabbath.

2. The Free-Will Baptists.—This body dates in America from 1780, when its first church was formed in New Hampshire. They hold a general atonement, and reject the doctrine of election and the other peculiarites of the Calvinistic system. On the subject of the Trinity, justification by faith alone, regeneration, and sanctification, they are, with some exceptions, sound.

At the outset of their existence as a religious body, they attempted to dispense with written creeds, covenants, rules of discipline, and articles of organization, and resolved to make the Bible serve for all these. But they were soon exposed to the greatest evils from the creeping in of Arians and Socinians among them. But of late years they have separated in a good degree from these, and are endeavoring to regain an Orthodox position. Some of them now see that *creeds, definitely expressed in writing,* are indispensable, and have introduced them.

This body is numerous in New England, and their congregations are to be found in most of the other States, especially in the North. They have societies for Foreign and Home Missions, for the printing and disseminating of religious tracts, and for the education of young men for the ministry. For the promotion of the last-named object they have six academies. They have 1,154 churches, 823 ordained ministers, 145 licentiates, and 49,215 communicants.

3. The Disciples of Christ, or Reformers, as they style themselves, or Campbellites, as they are most commonly called by others. The founder of this sect is the Rev. Alexander Campbell, a Scotchman, who, with his father, left the Presbyterian Church in the year 1812, and became a Baptist. Soon after this change he began to broach his peculiar doctrines, which are far, however, from being new. The most remarkable peculiarity of Mr. Campbell's system is a very decided opposition to all creeds, formularies, liturgies, and books of discipline, affirming that "all sects and parties of the Christian world have departed, in greater or less degrees, from the simplicity of the faith and manners of the first Christians." Another prominent peculiarity in his creed is that "Every one who believes what the Apostles and Evangelists have testified concerning Jesus of Nazareth, and who is willing to obey them,

is a proper subject for immersion." All will depend, therefore, upon the meaning which may be attached to the words *faith* and *obedience*.

On the fundamental doctrines of the Gospel—such as the Trinity, Salvation by the merits of Christ, and the necessity of the regenerating and sanctifying influences of the Holy Spirit—the creed of Mr. Campbell is sound. At first, and for a long time, the other churches were disposed to stand aloof from Mr. Campbell, and watch the effects of his doctrine. It was apprehended that what appeared to be a mere cold, philosophical, and speculative faith, would soon be found to be incapable of producing the fruits of holy living. And it is probable that there was not a large amount of deep piety among his followers. But of later years it is believed that there has been rather a return, or the promise of one, to safer ground.

We are not able to state with much accuracy the statistics of this body; but are inclined to say that, according to the best information we have received, there may be 1600 churches, 1000 ministers, and 127,000 members. It is steadily increasing in some parts, especially in the Western States, where it is far more numerous than in the other portions of our country.

4. German Baptists, or Tunkers. These people appeared in America in the year 1719, when about twenty families arrived at Philadelphia, from Germany, where the sect arose. As to doctrine, the Tunkers are Arminians. They dress somewhat as do the Quakers, observing great simplicity. The men allow their beards to grow long. They are opposed to judicial oaths, and all sorts of war. They practice the washing of the feet as a religious rite, and the giving of the kiss of charity. They anoint the sick with oil, and in baptism require the candidate to kneel in the water, and then to be plunged or dipped three times, with his face downward. After being immersed in this way, he must remain on his knees in the water till a prayer has been offered, and the imposition of hands has taken place. They have a few ministers, who travel around among their churches, and whom they call bishops. Each church has a teacher, and often several, and also deacons and deaconesses, to look after the poor. They have a general Annual Meeting, composed of bishops, elders, and teachers, with such members of their congregations as may be appointed to attend. This denomination is found only in those portions of our country where a German population exists. Their number is not great. It is not possible, however, to say with exactitude, what it is, as they publish no complete statistics. The number of their members has been estimated at 8,000 or 10,000 and the number of their preachers at 250.

5. Seventh Day German Baptists. These are a very small body, in doctrine, resembling the sect just named, but having great attachment to a life of celibacy, as well as to the seclusion of monastic institutions. In this respect they have what may be termed an element of Romanism. In some respects they resemble the Friends, or Quakers. They are remarkable for

simplicity, frugality, and hospitality. Their ministers are poor. These people practice immersion in the same way that the Tunkers do.

The number of these people is very small—not exceeding a few hundreds, it is believed—whilst the number of their ministers is supposed not to be more than ten or twelve.

SUMMARY.

The following tabular view of the great Baptist Family of Churches may be considered as accurate as the circumstances of the case will permit:

	Associations.	Churches.	Ordained Ministers.	Licentiates.	Members.
(1) Regular Baptists,	578	10,441	6,049	1,415	754,652
(2) Free-Will Baptists,	25	1,154	823	145	49,215
(3) Disciples of Christ (or Campbellites)	—	1,600	1,000	—	127,000
(4) Seventh Day Baptists,	4	60	46	—	(about) 7,000
(5) German Baptists, or Tunkers,	—	—	(about) 250	—	(do) 9,000
(6) Seventh Day German Baptists	—	—	12	—	500
Total,	607	13,255	8,180	1,560	947,367

It will be seen that the Baptist Family of Churches ranks next to the Methodist, in the United States, in point of numbers.

Recommendations of the Society.

Letter from the Rev. Dr. Fairchild, one of the District Secretaries of the Society.

Office of the M. D. of the American and Foreign Christian Union,
Philadelphia, South Fourth-street, No. 22.—October 9, 1850.

REV. DR. BAIRD:

Dear Brother,—I embrace the earliest opportunity for transmitting to you the following Resolutions in favor of our Society, which were adopted by the following-named ecclesiastical bodies, at meetings recently held, viz.

Resolutions adopted by the Evangelical Lutheran Synod of East Pennsylvania, at its sessions in Easton, Pennsylvania, September 30, 1850:

"*Resolved*, 1. That in the judgment of this Synod, the providence of GOD in opening doors of access for Evangelical Missionaries to the population of various Papal countries of Europe and America, calls loudly on the churches of this land for increased and persevering efforts for their evangelization.

"*Resolved*, 2. That approving the design and operations of the American and Foreign Christian Union, and believing it to be admirably adapted to the work of diffusing the Gospel in its purity among the Roman Catholics, both at home and abroad, this Synod commends it to the confidence and patronage of the churches under their care, and of the Christian community in general."

Preamble and Resolutions adopted by the Presbytery of Rockaway, at its sessions in Dover, New Jersey, October 2, 1850:

"Whereas in various Papal countries of Europe and America there are now many openings for the introduction and diffusion of a pure Christianity, and the principles of religious liberty, which, until recently, did not exist; and whereas, the design of the American and Foreign Christian Union is to labor for the enlightenment and spiritual benefit of those countries in which the Papal system of religion obtains: therefore,

"*Resolved*, 1. That the providence as well as the Word of God, in the judgment of this Presbytery, calls loudly on the churches of this land for very vigorous and persevering efforts to publish the Gospel in those portions of the Papal world to which now they may have access.

"*Resolved*, 2. That the Presbytery, highly approving the object and operations of the American and Foreign Christian Union, do cordially commend it to the confidence and patronage of the churches under their care, and of the Christian community.

"*Resolved*, 3. That the Presbytery respectfully recommends to the pastors and ministers in charge, to preach, or cause to be preached, in their pulpits respectively, sometime during the period of each year, a sermon on the subject of Romanism, and to take a contribution from their people for the use of the American and Foreign Christian Union."

Permit me now to say that the Passaic Classis of the Reformed Dutch Church, at its sessions in Montville, New Jersey, adopted the same paper unanimously the day preceding. I visited the Classis and addressed them, and with great cordiality they adopted the paper on Tuesday forenoon, October 1, 1850. I then rode to Dover, New Jersey, where the Rockaway Presbytery were in session, and preached before the Presbytery on the subject of our Society; whereupon they, the day following, adopted the paper.

E. R. Fairchild.

Portuguese Exiles.

We beg leave to call the attention of our readers to the following Special Appeal of the Society, in behalf of the Portuguese Exiles who still remain in New-York. *Prompt aid* will be aid indeed.

"It will be remembered, that in October, 1849, about four hundred and fifty Portuguese exiles from Madeira, whom the relentless persecutions of the Romish priesthood compelled, on account of their attachment to the Bible, to flee their country destitute, and seek an asylum on our shores, were sent out (all who were able to go) by the Society to Illinois, and settled in the towns of Jacksonville, Springfield, and Waverly, where they were hospitably received and provided for by the Christian public. Nearly fifty of them, however, were compelled, from various causes, to remain behind in

this city. They have been supported, in part by aid from the Society, to the present time.

"Very gratifying intelligence has recently been received of the prosperity and welfare of the company in Illinois, and assurances have been given that those remaining here will also be welcomed if they are sent. Thirty-six persons are desirous to go. The few who remain will provide in future for themselves. It will cost $650 to transport them, and the Society propose to do this with the least possible delay, provided the above sum can be raised for the purpose.

"The ready response of the Christian public to former appeals in behalf of this most interesting people, encourages the Society to present this final application for the means requisite to complete the work.

"ROBERT BAIRD,
"HERMAN NORTON, } *Corresponding Secretaries.*"

Donations sent to the Office of the Society, 150 Nassau-street, Tract Society's Building; or to the Treasurer, Mortimer de Mott, Esq. 192 Broadway, (second story,) will be thankfully acknowledged.

Kirwan's Letters in French,

For the French population of Canada, the United States, and the West Indies.

A gentleman in Montreal writes to recommend the publication of the admirable LETTERS OF KIRWAN TO BISHOP HUGHES, in the French language; expressing the opinion that they would do great good among the French population in Canada, and in the northern portions of the United States, to which the Canadian French are emigrating in great numbers. The suggestion is an important one. We take the liberty, however, to say that the work is needed for the thousands of French Romanists in New-York, and in other Atlantic cities, and for the tens of thousands in Louisiana and the West Indies. The work has already been translated into French at Paris, and published there, we believe. But it will be a matter of economy to have the work also published in New-York; and the American and Foreign Christian Union stands ready to undertake the work. *Who will furnish the means?* Our engagements are now extended as far as it is at all consistent with prudence. Who will give us the means? We ask with *earnestness,* and in *hope.*

Arch*bishop* HUGHES.—The *Evening Post* states, that by a brief of His Holiness, Pope Pius IX, dated the 19th of July, the See of New-York has been erected, at the request of the late Provincial Council of Baltimore, into an Archiepiscopal See, with the Sees of Boston, Hartford, Albany, and Buffalo, as Suffragan Sees. By this the Right Rev. Bishop Hughes is, of course, elevated to the dignity of Archbishop.

Our Own Operations.—Home Field.

Report from an Irish Missionary in one of the cities of New England.

SEPTEMBER 26, 1850.

During the past month my labors, and those of my fellow-missionary, amongst the Roman Catholic population in this city, have not, we trust, been in vain. Some are reading the Scriptures, not in the spiritless, dry, unprofitable manner in which the priest would wish they should receive the Douay version, with its corrupt notes, but with eagerness to know whether the things we tell them be true or not; and when once a Roman Catholic applies the touchstone of Scripture to the legends and traditions of his Church, he begins to make his way to the light. Our work cannot be perceived by the number of converts openly renouncing their errors, and joining our Church—as this they will not do, until convinced beyond the shadow of a doubt, that their Church is false; but could the reader follow us to those places where we have held controversies repeatedly, in the presence of crowds of Irish Papists, he would behold many an anxious listener, with a countenance on which he might read a firm resolution "to prove all things, and hold fast that which is good." To enter into a detail of the visits and interviews (all of a religious nature) we have had with Irish Roman Catholics since we came here, would be a long and tedious task. In many instances we met with abuse and contempt, and would not escape as we do, with sound heads and whole bones, if our enemies could escape with impunity.

This morning I was arguing with a crowd of Roman Catholics in D*** street, in a carpenter's shop. The master is a Protestant, named McD***. A worthy son of the Church threatened to strike me. He was an ignorant, but devoted Roman Catholic blacksmith, who worked in the other end of the house, and happened to come to listen to the argument. My antagonist, although most provoking himself in his language, rebuked the smith for his rashness; which, instead of bringing him to a sense of his error, only enraged him more furiously, and elicited from him the most horrible imprecations and denunciations of vengeance on my head. However, I had a fair opportunity of exposing to them their errors, their abominations, the motives that influenced the men who palmed their vile doctrines on a credulous, ignorant people, who never read the Bible; and God's displeasure against such a people, (lay and clerical,) and against such doctrine. Some listened with attention. I did not display any symptoms of anger or ill-will, which, I believe, was not without its effect.

At an Irish newspaper office, or a place where newspapers are sold, I often fall in with crowds of Roman Catholics, of some intelligence, who dispute with me; but not in a spirit of malice or anger, although they are sure

to use opprobrious language, in no measured extent, against the Reformers, ancient and modern, and all Protestants who stand up as faithful soldiers of CHRIST, and witnesses of the truth as it is in CHRIST. I held a controversy in North Main-street with an Irish Roman Catholic, in the Irish tongue, and he and his comrade, another Romanist, seemed greatly interested, and begged of me to return again to the *good old faith.* I meet with some Roman Catholics who are only nominally such, and disbelieve every form of religion, because they have never studied the Word of GOD. Those who are firm adherents of the system, and those who are not, are equally foes to the Gospel of CHRIST and its faithful followers; but there are, thank GOD, some who seem anxious to possess a correct knowledge of the position in which thay stand with regard to their Church, and see that they be not deceived. Of the latter class, a few have already acknowledged the corruptions of the Romish Church; although I cannot say that, with the exception of one young man, they are enlightened enough upon the subject. I spoke of this young man in my last report. In the Prison and Asylum there are others who believe not in the doctrines of Rome, and attribute their wretched fate to the teaching they have received, and who have determined to become better men for the future. In visiting private families we seldom meet with the men, as they are engaged at their labors, and the women have no desire to hear us.

The Priests in this city are silent, insinuating Jesuits, who watch every opportunity of poisoning the minds of those with whom they come in contact, but will not boldly come forward to oppose the enemies of their Church, knowing that the results of such a proceeding would be anything but advantageous to themselves. It is the surest way Popery can spread. It behoves the Christian to watch. We have established a meeting on Friday nights at Brother C——'s house; and though some Roman Catholics promised to attend, we have had none except one young man, a blacksmith. Their promises cannot be relied on; but we hope by degrees to gain upon their minds, (GOD helping us,) so as to make them fulfil their promises. My comrade had received notice, that on Friday night last he was expected to be prepared to answer the charges which were to be brought against his Church, by an individual named D——, from Federal Hill, and also that he should prove the Church of Rome to be the apostacy foretold in Revelation. We expected to have a good meeting this night; but it happened that on the same day they accidentally met (my comrade and his opponent) in the same shop, which I have mentioned in a preceding part of my report as belonging to a Protestant Irish carpenter, where they argued the subject so thoroughly, that it was considered superfluous to meet again at night. This is the very same man with whom I have argued since, and for which I was threatened to be struck by the blacksmith next door.

Our controversies with Roman Catholics are generally upon Infallibility, Antiquity, Apostacy, Idolatry, &c.; and considering the heavy blows dealt against these old strongholds, so dear to our adversaries, we have no great reason to blame them for their language and threats. We generally go out to the work of the LORD at nine o'clock, and continue until evening late, except the intervention of dinner-hour, engaged for the most part of the time with one or more Roman Catholics on the important concerns of salvation. That GOD will bless our work, as He deems expedient to his own Divine purpose and will, we have no doubt; and cheered by the gracious influence of His Divine SPIRIT, though all the world despise us, we go forth rejoicing, to the field of labor. I believe the more comfortable, independent portion of the Irish, who possess some money, are the most prejudiced against the Truth, as they are the most visited by the crafty priest. Sometimes we commence an argument on some Popish doctrines, I taking the Romish side of the question, and my comrade opposing me, in order to bring our hearers to see their errors. We do not proceed far when a fair opportunity occurs of declaring the whole truth. This plan we have recourse to when we do not find them inclined to enter upon religious topics, and we often find it effectual. How far our labors may be blest, GOD only knows; but He calls upon us to work, and we know His calling and His promises are sure, and that in His own good time they will come to pass, and that they shall not be ashamed that wait upon the LORD. M. F. F.

A Colporteur among the Irish population in one of our Eastern cities writes as follows:

Our laborers for the last month amongst the Roman Catholics are likely to be blest with fruit in due season, as they seem for the most part to display a spirit of inquiry which had so long slumbered in the lap of Popery, but seems now awakening to the light of truth. I could give several examples in confirmation of this fact, but one strikes me as particularly illustrative of it.

I gave a brief account in my last report of a controversy I had in the public street with a crowd of Romanists who flocked around me, but as I could not attend to all their questions, one man in particular, who was the most intelligent of the gang, withstood me to the face, and the rest became mute. He vehemently denounced all apostates, by which he meant converts from Popery, and represented them in a very unbecoming light. I looked upon this man as a desperate bigot, and despaired of ever seeing him in any other character. However, I was mistaken, for that man is now a kind friend of mine, and I have spent some pleasant seasons with him "contending for the faith once delivered to the saints," and I never knew a man more agreeable and mild in his behaviour, or more willing to hear both sides of the question investigated. He

has also admitted that he might be in error, and I hope he may be led on further in his admissions until, he confesses himself not only in error, but in the direst bondage under which a mortal could suffer, the slavery of the soul.

I have also visited a young Irish printer, who worked for Mr. B——, whose Christian charity and benevolence left a very salutary effect on his mind, and led him to look to the source from which such good actions originate even to the religion of JESUS CHRIST. Brother —— and I showed him from the Holy Bible the soul-destroying tendency of the doctrines in which he had been brought up, and the life-giving power of the "truth as it is in JESUS." We visited him three or four times; but the last time his mind was at ease, and he had resolved to be no longer as the blind following the blind, but take the Holy Bible to be a lamp unto his feet, and a light unto his path through this dark, deceitful wilderness: brother C—— gave him a Bible, for which he seemed very thankful. He has since, as I am informed, returned to his native country for the benefit of his health.

Several of my Roman Catholic friends think that I will return again to Popery. They are anxious to know my reasons for becoming a Protestant. Whenever I come in contact with those who are aware of the fact, I give them the reasons which led me to adopt such a course with meekness, beseeching them in the language of St. Peter, "to lay aside all malice, and all guile, and hypocricies, and envies, and all evil speakings; as new-born babes desiring the sincere milk of the Word, that they may grow in grace thereby." Although they do not pretend to be in any wise shaken by my arguments, yet I am aware that they reflect on them, and some of them are led to doubt the infallibility of their church. I meet with others, who are so extremely bigoted that they will not admit any thing of a religious nature coming from a Protestant's lips to be true. However I feel happy to state that these are comparatively few, and preposterously superstitious. Indeed those amongst them, who possess much intelligence, are ashamed to exhibit in this country those absurdities which characterize the true devotee in Ireland. They are at a great loss in this country for holy wells and relics, and "abbeys of *ruin gray*" to perform their rounds.

Brother C—— and I have one night in the week (Friday night) appointed for holding meetings; not altogether prayer-meetings, but also for the purpose of explaining the mode of salvation which the Gospel holds forth, as compared with the doctrines taught by the Romish Church. Some have promised to attend this meeting, which I hope will be productive of gracious results. In some instances we have been represented as proselyting; and those persons whom we visit under such circumstances grow cold and inhospitable in their manner. An instance of this kind occurred on Saturday last: the woman of the house had the moral courage to tell us to keep away, as we could not agree with them, for I happened to be at that moment engaged in contro-

versy with a man living in the next room. Her husband desired her to be silent, as she knew nothing about the subject. She said we did not believe in the Virgin Mary, and that of course was too much to know of the danger attending our faith. We reasoned with the woman on the nature of our belief in the Virgin Mary, and with the men on the leading errors of their Church. One of them confessed he would not remain two hours in communion with the Church of Rome if he believed her false, and the other said I knew the two ways as well as any body. The woman of the house said she had been provoked to use the foregoing language, on account of the misrepresentations of her neighbors, but appeared to be sorry, and invited us to call whenever we found it convenient, as did the men.

I was in the habit also of visiting a poor sick man, but the priest, or some other wolf in sheep's clothing, poisoned the truths which were beginning to dawn even at the eleventh hour on this poor old man's benighted mind, and represented me as a dangerous apostate. From some remarks which fell from him, I could learn that the assistance which he received from Protestants by way of charity, was represented to him as the price of his soul. When I asked his wife why the priests did not assist her, "Wisha avourneen," she whines out, "the poor craythurs hav'nt it." This poor old woman is a true specimen of Popish ignorance. Her husband is on the point of death, and I can hardly get a word out of him, but he is constantly crying out, "Jesus have mercy upon me! have mercy upon me!" I hope his cry of mercy may be heard. There is another old man next door who reads the Bible, yet nothing is too hard or impossible for him to believe if it emanates from the hot-bed of Popery. He has been taught that Melchizedeck offered up the sacrifice of the mass every day for a year, for the mother of Constantine the Great; and he became furious when I laughed at the subject. I hold many a long controversy with a young man in this street, who is reading a Testament which brother C—— lent him after coming here. I believe he was the first Roman Catholic I spoke to after arriving in this place.

An evangelist who is laboring among the Irish in the city of Boston, communicates the following intelligence:

"In laying before you this concise view of my christian labors for the month just ended, I feel pleasure in being able to say that I am gaining access to my countrymen, and have had much work to do, and I thank the Lord that I am in some little degree encouraged in my work. 'A hearing ear' is generally offered me, and even more than that: many appear to hear 'the word of life gladly.'—I have a welcome among them, and generally an invitation to call again, which cheers me very much. And if I come across any to whom I have read and stated the Gospel, as I go along, they seem glad to see me, shake hands, stand, and freely converse

with me in the street, while I embrace every such opportunity of making known to them 'the way of salvation.'

"I shall now subjoin extracts from my notes of my every day's work in similar shape as before, which will show the manner of my proceeding, and that I have been as diligent as possible in seeking in all points the well being of my fellow men, and the advancement of the SAVIOUR's kingdom. After finishing the transcribing of my last month's report on the 6th August, I visited three families, (Irish,) to whom I read and stated the Gospel with rather pleasing results; they seemed not only willing but glad to hear the words of eternal life; may the LORD bless his own Word, and give 'the understanding heart,' and his servants shall not run in vain, nor labor in vain.' I had ten hearers, one Protestant and nine Roman Catholics.

"On the next day I visited several families, all Roman Catholics, they 'suffered the word of exhortation,' and listened with the greatest attention to the reading of the Scriptures, and the remarks I had made in pointing out to them the refuge for the guilty, in the all-sufficiency of the SAVIOUR's work. One person appeared inquiring, and asked further explanation of some things I had stated, which he did not, he said, clearly understand. I went over the subject a second time, (it was on the offices of Christ,) and explained it in a plain, and, I trust, faithful manner, and which seemed to make a momentary impression, as they clearly perceived that 'I set at nought' the Romish priesthood and unbloody sacrifice of the mass. My remarks seemed to give the man great satisfaction, and on my going away he shook me warmly by the hand and said, 'I heard you once before in Purchase-street, and am now right glad to know you more distinctly, and where you live.'

"On the 8th I delivered the message of salvation in six different places, but the result did not appear cheering, only two persons seemed willing to hear; all the others, though they offered no opposition, heard with sullen silence, apathy and indifference, notwithstanding that I used my best endeavors, and referred to many interesting subjects, hoping by some means to arrest their attention. One of the persons above alluded to, seemed to give credit to the statements of the Gospel which I made, and replied, 'Sir, I believe what you say to be true, for I have read the same things myself; I have a Protestant Bible and a Catholic Testament, and I see no great difference between them, for both state that we are to be saved by faith in CHRIST, who died on the cross to save sinners.' This man, who is a Roman Catholic, invited me to call again; the other, who was a Protestant, expressed himself much comforted and edified by the truths he heard.

"9th. My labors this day were attended with rather pleasing results; I visited six families; four were Roman Catholics, and two Protestants. I read the Scriptures and lectured in each place; all heard with respectful attention; and in most of the places I was invited to call again, and the Protestants were urgent in the request that I should call frequently. I prayed with them.

"Monday 12th. I addressed in two places in Kingston-st. Finding one man much pleased with what he heard, I proposed to call at his lodging, but to which he seemed disinclined, saying, 'I will always be glad to see you, but sure I'll meet you in the street.' While addressing another I was interrupted by an American gentleman, who came out of his house and listened a few moments to my conversation, and then remarked, 'Sir, the man has no time to listen to you;' to which I replied, 'The man is getting along with his work, my conversation is not preventing him. 'But,' said he,

'sir, the man cannot mix mortar and listen to you at the same time.' I then walked away; the poor Irishman looked confused and grieved at the interruption.

"The next I addressed was a cab-driver, corner of Water-street. I addressed this man twice before, and my present interview with him was a pleasing one, and lengthened, as he was wholly unemployed. My subject of conversation was from Phil. 4:11; he seemed much delighted, and asked if I had any place for public preaching, and said he would come to hear me.

"The next persons I addressed were from the north of Ireland, and Romanists, they heard patiently, and one of them, an aged female, gave me an invitation to her house, which I accepted and promised to call in a few days. My labors this day were in the open air, in 'the streets and lanes of the city.'

"Tuesday 13th. I labored this day in South Boston. The first person I addressed was an aged Roman Catholic from Waterford; I stated the Gospel, to which he listened for a time very patiently, but on opening and referring to the Scriptures in proof of what I had been advancing, his former prejudice became stirred in him, and he at once advanced, with a spirit of controversy, the particular dogmas of his church, and concluded by saying, that 'His was the true, holy Roman Catholic Church, out of which there was no Salvation.' I treated him very gently, in order to calm down his prejudice, I told him I would read for him the doctrine which the Apostle taught to the Church *at* Rome in his day, and what Saint Peter taught, and compared it with what he advanced; by this mode I got him to listen, read several passages, and then in a plain and faithful manner contrasted them with the way of salvation taught by the priests, and concluded by a solemn appeal to his conscience, as in the sight of GOD whether he would believe in man's way or GOD's, in the priest's or the holy apostle's; this mode of reasoning, which I could not avoid, stopped the mouth of this gainsayer, he felt convicted, as it cut to the heart, and he remained a considerable time where he stood after I walked away, in a pondering mood.

"I next called upon a Roman Catholic family whom I had visited before, here I had rather a pleasing opportunity of delivering the message; I was kindly welcomed by the woman of the room, who said, she 'Was thinking about me, and was glad I was come.' She told me that a lady called there and gave her two tracts, and said she would get her a Bible, but her husband did not wish her to take them as they were Catholics; but I told him that I would ask your advice, as you were Irish, the first time I would see you. The poor woman did not at this time understand my mission, nor the cause of my visit; I said I would first read the tracts for her. She and a few others sat down and heard patiently while I read to them; the contents they seemed to like very much, and I then read the 3rd of John, with remarks, and concluded with my advice to accept the Bible and the tracts from the lady, as they were of inestimable value above all the lady could bestow; and that if she benevolently made her a gift of an article of dress for herself and children, I asked her, would she refuse it, though she knew the lady to be a Protestant. I read the Scriptures and stated the Gospel to these Roman Catholics. In another place they heard quietly. I next visited a Protestant family, to whom I also read.

"Wednesday 14th. I visited in different parts of the city this day, and in each place got a patient hearing.

"In ——— street I had a pleasing opportunity of stating the Gospel to a good many Roman Catholics. I brought Paul's answer to the inquiring jailor to bear in

my usual manner upon them, and asked them to give a reason of the hope that was in them; but, poor men, their hopes were placed, as they cordially acknowledged, not in the blood of JESUS, but in the rites of the church and their own deservings, by their leading an honest and correct life, would do for them, as GOD was merciful they said. An American Protestant was present, to whose conscience I made an appeal also, and he, alas, could assign no better ground of hope than the poor misguided Papists. Alas, what is a man in his unconverted state, whether Jew or Gentile? An American lady overhearing my conversation from her window, and seeing the length of time I was engaged, asked me kindly to walk in. I did so, and remained nearly an hour conversing with her upon divine things. She told me she was a member of an Orthodox church and felt much pleased with all she heard. On leaving I met with a well-meaning Roman Catholic, who not only listened attentively to the statements of the Gospel which I made, and to which he gave his assent and consent, but frankly acknowledged the great ignorance and superstition in which they had been brought up in the old country, and which now led many on to the committal of crime and the doing of many sinful and disgraceful acts in this country, to their own ruin and the shame of their own countrymen. On Lord's day I was engaged, as usual, in the Sunday-school. In the evening I visited an Irish family in Albany-street, a convert from Popery, named McCarthy; I lectured and prayed to a Roman Catholic present and the members of the family. After prayer several others came in. I remained an hour reasoning with them out of the Scriptures, and on going away one of the persons who came in, a Roman Catholic, gave me an invitation to call at his residence."

Another colporteur, who is laboring in connection with the missionary who reports as above, writes:

"At the close of another month I wish to state how the good work goes on in this cause, as also how I have been engaged since my last communication.

"In looking over my diary, I meet with many things that would be interesting to you, but would only trouble you with a view of the work generally. My Sabbaths are mostly occupied in holding public services at the States Prison, the Asylum, and churches in the vicinity, as also in the city. I generally preach twice each LORD'S day, and attend several meetings through the week, in most of which reference is made to our mission in this place: I also have commenced a prayer-meeting on Tuesday evenings, at my house. Some Romanists have said they will attend. My time is spent as much as possible in accordance with the decision of the Society. I go to visit at about eight in the morning; return at noon, go out again at two, and return about six in the evening—sometimes not till after seven. The whole of this time is devoted to visiting, and making such calls as require my attention. It often so happens that in my way to certain families I meet with individuals with whom we have had conversation on former occasions; and so most of one part of the day will go in this way. Thus we are found 'in the market-place,' as also 'teaching publicly, and from house to house,' both to nominal Protestants and Romanists, but chiefly the latter; preaching penitence towards GOD, and faith in our LORD JESUS CHRIST; censuring the lukewarmness of the one class, and exposing the errors, the unrighteousness of the others. Oh! the gross darkness which is found in the minds of some

of the Pope's disciples! Surely it is no wonder that St. Paul could exclaim, 'Who is sufficient for these things!'

"We are not without fruit from our labors in this good cause. One young man of promise has fully embraced the truth as it is in JESUS, having renounced Romanism. Our visits have been much blessed to an old man, a Romanist, who is on his death-bed. He rests wholly and solely in the LORD our Redeemer, and finds peace and comfort, and salvation in Him. Two of the families where we visited have left the city; besides these, there are fifteen families who receive us very kindly, and desire to have us call upon them. There are others who do not receive us with the same cordiality; and some that we call to see, prohibit our calling again. Among the former number we see indications of good. There are also many detached individuals, whom we see in the prosecution of our labors, who are reading the Scriptures; some of whom I have supplied with the Word of Life. We hope and pray that, ultimately, a great and good work will be accomplished. To GOD will be ascribed the praise."

Foreign Field.

Mission in Hayti.

The following letter from our Missionary in Hayti will be read with interest, we are sure. What a picture it gives of the state of morals in that country! Verily, Rome has done but little good in that important island, in which they had undisputed dominion, so far as Religion is concerned, for three centuries and a half. We very much doubt where there is another population of equal extent in any part of *Christendom* that is so debased and immoral as that of Hayti. They have, indeed, had but little opportunity of knowing the Gospel, and it is not wonderful that they are bad.

ST. MARKS, HAYTI, August 15th, 1850.

Rev and Dear Sir:

I have received your interesting letter of April 26th; but as I do not know whether you have received that in which I gave you, under the date of the 9th of April last, some details upon the manners and the state of religion in Hayti, I shall take the liberty of presenting to you anew some details on that subject.

Dear brother in Christ, nothing is more deplorable than the manners and the state of religion in this island! Adultery, fornication, polygamy, reign there almost generally; and these crimes are regarded as virtues by the ignorant, and with indifference by those who have some education! An old negro woman, employed by the judge, our neighbor, fell sick, and came, as by instinct, for she had no intelligence, to take refuge with us. We took care of her for seven or eight days, for she possessed nothing in the world. Nevertheless the society of the *devoted*, they call them thus at St. Mark's, fearing lest that this woman should die with the *Methodists*, came to seek her. This

unfortunate woman had been, twelve years ago, maltreated by a man. She had since languished, and the blows she had received hastened her death. When she died, the men at St. Mark's refused to carry her to the grave, because she had not prostituted herself in her youth. They pretend that women who have no children are cannibals, and eat other children! Falsehood and theft are principles in which parents rear their children.

The mass, processions, benedictions, and a host of other coarse superstitions are the essential parts of religion in Hayti. God is almost unknown there. It is to the Virgin and the saints that people address their adoration. They have recourse to these sorts of divinities in all circumstances. Do they lose anything? It is to St. Anthony they betake themselves. Are they sick? They begin by washing three times with holy water. About five months since, the Child Jesus, Mary and Joseph descended on a palm-tree, not far from Port-au-Prince. This miracle made much noise in the island, and the prodigy is so much the more surprising that the Child Jesus, Mary and Joseph are of a black color. Moreover, Mary holds a crown which she places on the head of a man. *Qui habet aures audiendi audiat.*

Then come the blessings; they bless everything, and it is in that that consists the principal resource of the priest. When the curate is absent, his housekeeper, or rather concubine, gives the blessing and takes the money.

All the children wear on their breasts a leaden, pewter, or silver cross, according to the means of their parents. Gold crosses are especially held in great veneration! These unfortunate people believe that if any one has a cross of gold in his house, all is safe. I have been assured that many persons have committed theft to procure a gold cross. The church of Gonaïves was robbed a few years ago, and the robber having been discovered, said that he had committed this theft only in order to get a golden cross. Nevertheless he was shot. The masses said for the dead are in great vogue in Hayti. Sometimes a hundred candles are burning during the mass. When the service is over, the parents take to music, go off to eat and drink, and then dance all the rest of the day.

*Neuvaines.** When some one dies, the soul of the deceased is accustomed to come during the night, and spill or trouble the water which is in the vessels of the house. Then they make a *neuvaine*. A woman who has no other employment, begins on the invitation of the relatives of the deceased, by making a cake, which she places on the threshold of the door. Then they furnish her with four bottles of oil and four candles, and she makes prayers during nine nights; the ninth night the relatives and friends of the deceased assemble, and eat, drink, dance, and amuse themselves, and all is finished. The woman who officiates takes four dollars for her prayers. I forgot to say that to crown the work, it is necessary that a mass should be performed.

* A nine-days festival in the Roman Catholic Church.

Nevertheless, the persons who have some education are less prone to these superstitions. The captain of the port told me the other day, that he had been obliged to have a service performed; but that it was much against his inclinations.

Free Masons. All the Haytiens who belong, as they say, to good society, are *free masons.* On St. John's day they betake themselves with pomp to the church, where they erect a funeral pile, and the curate celebrates a mass in their honor. If the priests of Hayti have not a dispensation, they violate the decrees of their master at Rome; for in 1738 the Pope Clement XII, and Benedict XIV in 1751, fulminated bulls of excommunication against the free masons. Pius VII in 1804 renewed them, as did Pope Leo XII, last of all. It is possible that the free masons of Hayti are no more disposed to obey these anathemas, than the Americans are to obey those of Alexander VI, on the division of America; for Alexander excommunicated whoever should oppose this division.

Finally, dear brother, it is not necessary that I should tell you how much we need the blessings of our heavenly Father to dissipate the darkness which covers this unhappy country. Yet half the educated people at St. Mark's recognize the abuses of the religion of the Pope, and attend mass only on the national festivals. It is only polygamy and some political reasons which drive them from the Gospel. If in the government there was the least change favorable to the Gospel, they would at once quit the church of Rome; I am speaking of the educated class; but they would not leave polygamy so easily; for this vice is common.

I should like to be able to tell you that there were hundreds of persons at St. Mark's converted to the Lord; but I must say that there are but six who are so really. There are a few others who say or think that they are, but who are not so yet. . . . Your devoted brother in Christ,

P. Niel.

P. S. You would oblige me very much, dear brother, if you would send me your last Report; for I learn no more news from Europe or the United States, than if I were in the centre of China.

It is warm at present in our island. Twice since the beginning of May we have had the sun in the zenith. The rains began on the 19th of June; nevertheless it rains in the plain but once or twice a week, and when it rains the nights are very cool. The heat would be excessive if the sun remained above the horizon as long as at Paris. We have it now only twelve hours, and the twilight is of only a quarter of an hour. It rains oftener on the hills than on the plain; so that the plain produces nothing but trees, if it is not watered by some stream. The country is poor at present. The population is said to be about seven hundred thousand souls; and fifty thousand are under arms! There are no men to cultivate the ground. And then the indolence of the people!

Our health is pretty good, notwithstanding an almost continual perspiration during the day. I can teach school but once a day, from seven in the morning until eleven. P. N.

Letter from our Missionary in Stockholm, Sweden.

Our readers will be pleased with the letter of our Mr. Rosenius, which follows, though written in his own English, as well as with that from the Rev. George Scott, so favorably and so widely known among us, which came with it. Who will agree to give $50 to support Ahnfelt?

"London, June 28, 1850.

"*My dear Brother Baird:*

"The enclosed arrived while I was out on a Missionary tour to the Norman Isles, which has delayed its being forwarded a few days. The news from Sweden is really most heart-cheering, and greatly do I rejoice that I was permitted to labor and suffer there, while I see such fruit every where springing from the seed sown in tears. With all my heart and mind do I support Rosenius' plea for help to Ahnfelt. It is said that Peter Waldo derived much religious advantage from the efforts of a pious troubadour, and such a wandering religious troubadour as Oscar Ahnfelt would, by God's blessing, be of extensive benefit to Sweden. I know the man well, have often listened to his charming strains, and witnessed the effect upon a large company, of his sing ing a spiritual song accompanied by the guitar, and as the Swedes are a musi cal people, he would gain access to many a heart through the proper use of the talent God has given him. Assuredly such a use of the musical talent would be pleasing to God and be owned of him. Ahnfelt is besides a man of education, extended reading, accurate theology, and uncommon power in setting forth the truth he knows for the edification of others; he has also a precious gift in prayer. Rosenius, amid the cares and expenses of an increasing family, nobly sacrificed about the half of what you gave him last year, to make an experiment in setting Ahnfelt free for a tour; and the result says loudly —'onward, onward.'

"Blessed be God, we are, as a family, well, and amid the strifes of unreasonable or wicked men, have been kept in a measure of peace. The Methodist storm is subsiding, and ere long we shall have to praise God for peace and prosperity.

"The British organization of the Evangelical Alliance has forwarded a memorial to the King of Sweden, in favor of Nilson, at Gottenburg; who, because he has become a Baptist, is sentenced to banishment from his land. You will see particulars in recent numbers of Evangelical Christendom. Thank you for the 'Union;' the numbers came by post. I have already got that of June. With much love to you and family and many not forgotten friends,

"Yours, Geo. Scott."

Movements of Rome.

In our last number we had occasion to speak of the difficulties in Sardinia between the Government and the Papal hierarchy. In our present we add some items of intelligence, recently received, which will interest our readers.

We have before us several Italian newspapers, printed at Turin, in Piedmont, and of recent dates. The freedom and intelligence with which various political and religious questions of the day are treated in these publications, afford us an encouraging indication of the progress of true liberty in that portion of Italy. Witness, on the subject of the late Romish miracle, the following extract from a daily paper intitled *l'Opinione*:—

"We live in blessed times! Miracles, so long unheard of, are multiplying in the four corners of the earth; and the priests, no longer knowing how to edify the people with holy instructions and example, seek to supply the lack of them by the invention of miracles. At Rimini, the missionaries are causing the eyes of a small picture to move; at Fossombrone, a right reverend personage is gratifying his lady-friend with another picture which plays the same game; the friars at Einsidlen too, open their shop, and offer to restore the limbs of cripples, and distort the judgement of the sound-minded; in Piedmont we have Don Grignaschi, who displays a new incarnation of Jesus; in Bohemia, two young girls have daily visions and interviews with the Madonna. Finally even Vienna, the sensual metropolis of a materialist government, has become the scene of supernatural prodigies. To speak more correctly, the last mentioned occurrences are not in Vienna itself, but in a neighboring village; since it is absolutely necessary that certain miracles should not operate in the sight of too numerous a multitude, among whom there might chance to be found some who would be sceptical. Such miracles are not intended to convert the unbelieving, but to confirm the ignorant in the faith; and above all, to bring about abundant alms-givings; since, so far as unbelievers are concerned, opinions are not changed by miracles. In spite of all the miracles of Moses, Pharaoh continued hardened."

"It is worthy of notice," we read in another number of the same paper, "that the pictures which move their eyes, or weep, or sweat, are not in general the productions of distinguished artists, but ancient paintings of obscure origin, and covered with the smoke of lamps and with dust; that the miracle is nearly always occasioned by interested motives; and that the priests instead of subjecting the miraculous image to the most attentive scrutiny of the curious and especially the sceptical, put it at a respectful distance from the spectators, in a place carefully selected, and guarded by the favorable aid of deep shade and dim lamps."

In a more serious strain, and in a spirit worthy of the enlightened christian, the writer thus proceeds:—

"God can work miracles; he has done so, and will do so yet; but, in the words of father Diego da Cordova, as quoted by cardinal Lambertini, 'It is the custom of Divine Providence not to dispense them, save upon rare occasions, in the ordinary laws of nature; for it would not seem in accordance with good government if often, and without most weighty reasons they should break through the laws of natural causes, and not make good their own privileges.'"

"Miracles," says another great Catholic theologian, Henry Klee, "have generally been considered as a manifestation of the presence and majesty of God; they should be neither absurd, nor immoral, nor conducive to erroneous doctrine, nor unworthy of the Deity." And St. Agustine observes farther, that "The end of true miracles is the glory of God, which is completely independent of an interested human worship."

"Now the pretended miracle ascribed to the picture at Rimini, is precisely the opposite of this; it is nothing more than a mechanical artifice operated by means of dead materials; a trick not unlike some of those exhibited by mountebanks to astonish the people and draw a few farthings from their pockets; it is absurd, because it is contrary to the dignity of God, who assuredly will not occupy himself with so puerile a performance as to make the eyes of a piece of painted canvass move, for the deception of the multitude; it is contrary to the Catholic doctrine, because it tends to falsify our ideas of God, and establish materialism; in the people it is a superstition, and in those who avail themselves of it to deceive them and make gain,—it is a solemn imposture."

Miscellaneous.

The Danish Navy.—The navy of Denmark is at this time composed of 116 ships, of which seven are of the line—viz: five of 84 guns, one of 80 guns, and one of 66 guns. Their enemies, the Holsteiners, have no naval force worth speaking of.

Thomas Aquinas' Prayer before Study.—Ineffably wise and good Creator, illustrious original, true fountain of light and wisdom, vouchsafe to infuse into my understanding some ray of thy brightness, thereby removing that two-fold darkness under which I was born of sin and ignorance.

Thou that makest the tongues of infants eloquent, instruct, I pray Thee, my tongue likewise; and pour upon my lips the grace of Thy benediction.

Give me quickness to comprehend, and memory to retain; give me happiness in expounding, a facility in learning, and copious eloquence in speaking.

Prepare my entrance on the road of science, direct me in my journey,

and bring me safely to the end of it, even happiness and glory, in thine eternal kingdom, through Jesus Christ our Lord.

Fire-proof Paint.—In all directions the progress, in whatever concerns the welfare and prosperity of the human race, is wonderful. Great discoveries in Science, and most useful inventions in Art, are almost daily announced—discoveries and inventions which are adapted to increase the comfort and augment the population of the civilized world. All these things contribute to the furtherance of the Kingdom of our Lord. We are led to make these remarks by having seen the Fire-proof Paint, manufactured by Mr. Blake, announced in the newspapers, which promises to be a great blessing. It is made from a peculiar sort of earth found in Ohio, which when dug out of the ground is of a friable nature, but when exposed for a few days to the atmosphere becomes exceedingly hard. A good coat of paint made of this substance, renders roofs and walls of houses fire-proof. We have no doubt that it will soon be extensively employed, especially upon roofs of houses.

Notices of Books.

Lives of Eminent Literary and Scientific Men of America: by James Wynne, M. D.—Six biographical sketches, of considerable length, are contained in this handsome volume, published by D. Appleton & Co. A hasty perusal satisfies us that much laborious study has been bestowed upon the characters delineated; the author's views are, for the most part, impartial and well defined. We must, however, take exceptions to a remark on the style of Edwards, who figures among his subjects, of which he affirms it is "so utterly destitute of beauty as to appear hideous and deformed." At the same time we may observe, that the *critique* upon this eminent theologian is in the main just and discriminating.

Christianity Revived in the East: by H. G. O. Dwight. Baker & Scribner, publishers.—The remarkable work of Divine Grace among the Armenians of Constantinople and Asia Minor, has already become a fit subject for historical description; though destined, we trust, to a much greater extension than it has yet obtained. No man could more appropriately undertake the task than Mr. Dwight, whose intelligence and integrity vouch for the truth of statements which have been controverted only by malignant enemies or wilful ignorers of the truth; and we are glad to possess, in so interesting a form, his authentic testimony in the case.

India and the Hindoos: by F. De W. Ward.—Another fruit of research and experience from the pen of a missionary of the American Board: and published by the same house. In an agreeable and popular style, the author describes the geography of India, and sketches the history and manners of the people; the whole with a view to their religious character and progress, particularly since the introduction of Christian missions. The chapters on the means of advancing Christianity in India, and the efforts that have been made for that purpose, are peculiarly valuable.

Responses from the Sacred Oracles; or the Past in the Present. By Richard W. Dickinson, D. D. R. Carter & Brothers.—The topics embraced in this volume of Biblical essays, are treated in a masterly way. The vivid description, the powerful argumentation, the apt application, which appear in every page, give unusual interest to these historical sketches. The author has struck a new vein in religious composition; new at least in this quarter of the world, though long worked by the French and the Germans; we wish him as good success in it for the future as he has met with thus far.

Memoirs of Mrs. Hawkes, of Islington; by Catharine Cecil. R. Carter & Brothers. —A pleasing and edifying narrative of religious experience. Mrs. Hawkes was evidently a Christian of more than ordinary attainments. During a long life, the ready use of her pen preserved "on journals and correspondence an unusually full record of religious affections. Her intimate acquaintance with the distinguished Cecil, who was for a long time her pastor, occasions frequent mention of that excellent man, to whose daughter we are indebted for this interesting volume.

The Knowledge of Jesus the most excellent of the Sciences: by Alexander Carson, L. L. D. E. H. Fletcher.—This is a lucid and able treatise on the capital doctrines of the Gospel; its reasoning is in the main strong and convincing; its views sound and orthodox. We think this essay calculated to do much good, and deserving of a careful perusal.

The Churches and Sects of the United States: by Rev. P. Douglass Gorrie. Lewis Colby, Publisher.—This brief and compendious work is designed for popular use; and by its systematic arrangement and treatment of the subject, is well adapted for that purpose. Some errors in the statistics might well be corrected in a future edition; as for instance the number of members in the (New School) Presbyterian Church, which is greatly over-stated.

The tenth number of Brady and D'Avignon's Gallery of Illustrious Americans, gives us a wonderfully faithful and life-like portrait of President Fillmore. We do not know what progress the fine arts may make in the next fifty years: but we could not desire, and posterity will not obtain, a better idea of our thirteenth President, than this fine engraving gives.

The Fathers of the Desert; by Henry Ruffner. Published by Baker & Scribner.— We do not remember to have seen anything before on the subject of this work of Dr. Ruffner; and this is saying much in its favor, in this age of many books. It is evidently the result of much investigation among the Fathers of the early Church, and especially the lives of the ascetics of the Eastern and Roman Churches. This is, however, not only a learned but a very interesting book; abounding in valuable facts from the history, and amusing stories from the fiction of monasticism. It may be well at the same time to say, that from the nature of the work it is not one for general perusal. Despite of all their sanctity, many of these venerable Fathers were very "filthy dreamers;" and though their miracles are a necessary part of their history, many of them are very unfit for the ordinary class of readers.

Holden's Magazine continues to appear under the editorship of Mr. Henry Fowler, under whose able management it has obtained new claims to popularity. The correct taste and sound principle of the editor, warrant its freedom from any features which would render it unsuitable for general reading in the family.

Harper's Magazine for October preserves the admirable features which distinguish this publication: endless variety for all tastes, with perfect correctness of tone in all its parts. Its

circulation is increasing so rapidly that it may seem superfluous to recommend it; but if any of our readers are yet unacquainted with it, they will find it quite equal to our description.

The Divine Law of Beneficence; by Rev. Parsons Cooke. Published by the American Tract Society. An Unknown Friend sent us a considerable number of this excellent little work, which we are making good use of.

The Ladies' Wreath; published by Fletcher & Co. No 143 Nassau-street, New-York. —This is one of the numerous *serial* publications which have sprung up in our country within a few years. It is a well-conducted and pleasing work, and filled with articles of a moral and religious character.

View of Public Affairs.

This is the season for holding the Elections in many of the States, and the din of local and national politics makes itself heard on all hands. The Acts of Congress, in relation to the questions growing out of the acquisition of the portion of territory which the late war with Mexico gave us, have not imparted satisfaction in all quarters. This is especially the case with the law relating to fugitive slaves. This dissatisfaction will have a considerable influence upon the elections in some of the Northern States. Other questions concur to cause more than ordinary excitement. This is particularly so in the State of New-York, where the subject of Free Schools is to be settled at the polls in a few days.

The fears of our citizens in relation to the reported riots at the city of Sacramento, have happily not been realized. But every mail from our possessions on the Pacific coast, comes fraught with intelligence which ought to quicken the zeal, and augment the efforts of our Churches of every evangelical denomination, to supply the thousands who are hastening thither with the means of grace. Colonization is ever a time of exposure to temptation and to remissness of effort in the spiritual life. Under the most favorable circumstances, it is found that it is extremely difficult, if not impossible, to maintain a healthy tone of piety among imigrants of even more than ordinary excellence of religious character. How great then, is the danger of rapid and dreadful deterioration in the morals and religion of the vast column of emigration from this land and others, which is unceasingly moving towards California!

The news from Europe is of a character to create uneasiness in the minds of well-informed men in regard to the future. In making this remark, we do not refer so much to the news which the public journals give us, as to that which is contained in letters from certain quarters. The movement in Hesse-Cassel, (one of the most important of the small duchies of Germany,) and the threatening state of things in one or two other and neighboring portions of Germany—particularly in Hesse Darmstadt—is of such a nature

as to cause no little inquietude in the minds of those who dread to see war break out in the centre of Europe. Austria would soon put down all such movements, if Prussia would allow her to advance her armies into the heart of western Germany, and even to her own borders. No man can tell what may grow out of all this.

The state of things in Italy is not very well settled. The Sardinian government seems really to have "taken the wolf by the ears," to use a familiar phrase. It is a long time since an Italian government banished two archbishops—one of Turin, and the other of Cagliari—for treason, and that in avery prompt and summary way. And most richly did they deserve it for their factious and disobedient conduct. This act of that government threatens to complicate the relations which subsist between it and the Roman See.

The war between Denmark and the people of Holstein-Sclesswig, is as far from an end, apparently, as it was a year ago. This is every way a deplorable affair. It may be found to have a most important connection with the coming movements, which it will be difficult to adjourn to a very distant day, and which will greatly agitate Europe entire.

In the mean while all eyes are directed to France. It is likely that Louis Napoleon will not much longer postpone his expected attempt to prolong the term of his Presidentship, or seize the crown. A popular revolution in Paris, in favor of a real and honest Republic, would be the signal for the uprising of the Italians, the Germans, the Hungarians, and perhaps the Poles. That there is a wide spread and well laid conspiracy to overthrow or greatly modify, the existing governments of Europe, is well known to some—not to all. And how soon this conspiracy will burst forth to the astonishment of the world, no one can possibly predict.

To the Christian, in view of Revolutions, as well as all the other changes which either encourage or alarm, remains the all-sustaining truth, which caused the Psalmist to exclaim, "*The Lord reigneth; let the Earth rejoice; let the multitude of the Isles be glad thereof.*" Those who confide in Him need not be moved, whatever convulsions may shake the nations.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th October, 1850.

MAINE.

Bath, A Friend, ... $4 00

NEW HAMPSHIRE.

Hancock, Anna Tuttle, second payment for L. M. 5 00

Plymouth, Cong. Ch. to make Rev. Wm. R. Jewett L. M. 42 00

VERMONT.

Brattleboro, Annual Col. in Centre Ch. per F. Tyler, Treasurer, ... 80 00

Castleton, Colonel Darius Branch, . . 5 0

MASSACHUSETTS.

Sterling, Mrs. Mary Kenney, in part L. M. 5 00

Greenfield, Alphius Brooks, to make Miss Julia E. Brooks a L. M. 30 00

Buckland, Benevolent Society, to make Rev. Asa B. Smith a L. M. . . . 30 00
Northampton, Collection in 1st parish, per Eliphalet Williams, Esq. . . . 86 80
Boston, A Lady in Central Ch. . . . 5 00
Ditto, A Lady in Mount Vernon Chapel, . 25
Fair Haven, First Cong. Ch. . . . 20 70
East Randolph, ... 12 41
Bernardstown, Cong. Ch. . . . 7 25
Montague, A Friend, ... 50
Shelburne, Cong. Ch. . . . 30 70
Conway, Cong. Ch. (a balance,) . . 1 00
Newbury, Belville Ch.—Mrs. Eben Hall, 10 00
Ditto, Mrs. Greenleaf, . . . 10 00
Newburyport, Second Cong. Ch. Mrs. Wm. B. Banister, to make Miss Mary White, of Grand Haven, Mich. a L. M. . 30 00
Ditto, Other persons, . . 19 12
Ditto, First Pres. Ch. Whitefield Circle of Ladies, to support a Colporteur in France, and to make Rev. Asbel G. Vermilye and Mrs. Helen L. Vermilye L. M's. . 80 00
Harvard, Benjamin Barnard, Esq. . 10 00
Middleboro, Central Ch. to make Rev. J. C. Thacher a L. M. . . . 35 17
Concord, A Friend, . . . 2 00
Dedham, First Cong. Ch. . . . 40 18
South Dedham, Cong. Ch. . . . 5 00
Royleston, Seth Holman, to support a Colporteur in France or Italy, and to make himself and Shebna Pain L. M's. . 80 00
Rehoboth, Cong. Ch. . . . 15 41
Boston, Miss Louisa Thompson, . . 10 00
Ditto, J. B. Kimball, . . . 1 00
Ditto, Mrs. Nancy Lawrence, to make herself a L. M. . . . 30 00
Agawam, Joseph C. Parsons, Esq. . 5 00
Ditto, Cong. Ch. and Soc'y. in part, 4 00
Southwick, Cong. Ch. and Soc'y. (balance,) 1 08
West Hampton, Cong. Ch. and Soc'y. (bal.) 14 00
Hatfield, Rufus Cowles, Esq. . . 16 00
Ditto, Alpheus Cowles, Esq. . . 15 00
Ditto, Rufus Cowles, Esq, . . 2 00
Ditto, J. S. Graves and lady . . 3 00
Ditto, Mrs. Sois Dickinson, . . 2 00
Ditto, Mrs. Dickinson Billings, . 2 00
Ditto, Mrs. Widow Dickinson, . . 2 00
Ditto, Others, ... 24 87
East Hampton, Cong. Ch. and Soc'y. $27 14; Rev. Mr. Potter's Soc'y. $5 37; Hon. Samuel Williston, $80 00, to constitute, with previous donation of $50, Rev. Rollin S. Stone, Rev. Luther Wright, Rev. Edmund Potter, of East Hampton, and Rev. Solomon Lyman, of North Hampton, L. M's. 112 51
South Wilbraham, Cong. Ch. and Soc'y. 5 75
Williamstown, M. E. Ch. and Soc'y. . 5 00
Pittsfield, Rev. W. H. Tyler, . . 4 06
Charlemont, Wahmyso, for Waldenses, . 1 00

CONNECTICUT.

West Haven, Cong. Ch. (additional,) . 5 50
Danbury, Cong Ch. (in part,) . . 35 57
Bethel, Capt. Isaac Seeley, an. . . 3 00
Bridgeport, First Cong. Ch. (in part,) . 54 00
Ditto, Second Cong. Ch. (in part,) . 28 00
New Haven, Centre Ch. . . . 39 00
Ditto, Chapel-st. Ch. N. B. Gors, M.D. 3 00
Ditto, North Ch. Timothy Bishop, Esq. . . . 20 00
Ditto, Court-st. Cong. Ch. . 118 00
Ditto, From a Member of the Mercer-street Ch. . . . 3 00
Hamden, Mt. Carmel Cong. Ch. . 12 15
Ditto, East Plains Cong. Ch. Rev. A. Putnam, (in part,) to make himself a L. M. $15, and others $7, ... 22 00
Wolcottville, Cong. Ch. . . 20 00
East Windsor, Cong. Ch. . . . 35 09
Winsted, Cong. Ch. . . . 39 25
Vernon, N. O. Kellogg, for L. M. . 30 00
Ditto, Cong. Ch. . . . 25 00
Plymouth, First Cong. Ch. . . 35 00
New Haven, Rev. Dr. Bacon, . . 5 00
Ditto, S. P. Dutton, . . 5 00
Hartford, James B. Hosmer, . . 15 00
Springfield, Geo. Merriam, . . 10 00
Ditto, North Ch. . . . 27 38
Rockville, A Friend to Protestantism, . 3 00

RHODE ISLAND.

Providence, Richmond-street Ch. . 46 47
Ditto, Fourth Cong. Ch. . . 17 00
Kingston, Rev. Joel Mann, (annuity,) 3 00

NEW-YORK.

New-York City, Anson G. Phelps, . . 150 00
Ditto, Thomas B. Doremus, 20 00
Ditto. From "H. P." . . 3 00
Ditto, Jonathan D. Steele . 3 00
Rochester, First Pres. Ch. . . 4 00
Ditto, E. N. Buel, . . . 3 00
Ditto, Frederick Starr, . . 5 00
Ditto, Mrs. Church, . . . 2 00
Ditto, L. H. Alling, . . 3 00
Ditto, E. Ely, . . . 5 00
Syracuse, First Baptist Ch. . . 20 38
Albany, Mrs. Corning, . . . 25 00
Ditto, Baptist Ch. . . . 31 00
Ditto, Mrs. McClure, . . 8 00
Ditto, Cash, ... 5 00
Long Island, Long Branch, . . 1 00
Jeddo, A. Spear, ... 4 00
Ditto, "B. F. A." annual donation to Am. Pro't. Soc'y, $5; to Foreign Evan. Soc'y. $22, . . . 27 00
West Bloomfield, by Pres. Ch. . . 19 19
New-York City, Rev. Mr. Seymour's Institute, to make Miss Jenny Lind a L. M. 30 00
Bovina, Mrs. A. C. Douglass, . . 2 00
New-York City, S. Cunningham, for Portuguese, ... 2 00
Northern N. Y. Tubel Congregation, by E. D. Taylor, ... 2 00
Allington, Rev. Henry Perkins, L. M. by Pres. Ch. 32 00
Rochester Ladies' Ch. Union Association, . 30 75
Bergen, Cong. Ch. (in part,) . . 5 25
Riga, Cong. Ch. 8 55
Churchville, M. E. Ch. Union Meeting, for Portuguese, . . . 10 55
Union Corner, P. Ch. to make Rev. Wm. Fithian L. M. 30 00
Mount Morris, Second Pres. Ch. to make Rev. P. S. Van Nest L. M. . . 30 00
Jasper, Presb. Ch. "A Friend," . 1 00
Mecklenberg, Presb. Ch. (in part,) . . 5 44
Trumansberg, Presb. Ch. for Portuguese, 5 45
Canandagua, Cong. Ch. . . . 41 50
Cato, Four Corners, Presb. Ch. . 14 55
Ditto, Baptist Ch. for Portuguese, . . . 7 42
Lysander, Presb. Ch. Rev. E. E. Beech, L. M. (in part,) 15 00
Hanibal, Presb. Ch, ... 5 47
Wolcott, Mrs. C. E Page, . . . 5 00
Sodus, Hon. B. Green, . . . 1 00
Dunkirk, Presb Ch. (addition,) . . 6 00
Carleton, Presb. Ch. A balance, . 2 50

NEW JERSEY.

Perth, Amboy, Presb. Ch. . . . 15 18
Ditto, Baptist Ch. . . . 7 85
Plainfield, Second Presb. Ch. (balance,) . 3 00
Deckertown, Presb. Ch. . . . 14 00
Wantage, Baptist Ch. (balance,) . . 3 00
Lower Penn's Neck, M. E. Ch. to constitute Rev. G. Hitchins, L. M. . . . 30 00

Penn's Grove, M. E. Ch. to constitute Mrs. H. Hitchens L. M. . . . 30 00
Salem, M. E. Ch. to constitute Mrs. A. Lippencott L. M. 30 00
Also, additional, ... 15 00
Jersey City, M. E. Ch. to constitute Rev. J. M. Tuttle L. M. . . . 30 00
Keyport, M. E. Ch. 7 00
Rockaway, M. E. Ch. 6 00
Ditto, Presb. Ch. (balance,) to constitute Rev. J. F. Tuttle L. M. 26 00

MARYLAND.

Baltimore, Wm. Robertson, for Colportage, 4 00
Ditto, Peter Sauerwein, . . 25 00

DELAWARE.

St. George's, Pres. Ch. (in part,) . . 18 38
Delaware City, Presb. Ch. (in part,) to constitute Rev. W. R. Durkett L. M. . 17 00

PENNSYLVANIA.

Philadelphia, A Friend, . . . 5 00
Ditto, J. B. Boss, . . . 5 00
Ditto, C. Shannon, . . . 5 00
Ditto, Thos. H. Hoge, . . 10 00
Ditto, Rev. Dr. Jones' Cong. . . 105 00
Kensington, Philadelphia, First Presb. Ch. 31 75
Easton, Presb. Ch. 50 00
Ditto, German Reformed Ch. to constitute Rev J. H. A. Bomberger L. M. . . 40 00
Reading, Baptist Ch. 6 08
Ditto, Presb. Ch. (in part,) . . 39 00

ALABAMA.

Wetumpka, Miss Mary A. Lawson, second payment, in part, for L. M. . . 10 00

OHIO.

Brecksville, Presb. Ch. (in part,) to make their pastor, Rev. Wm. Kennedy L. M. . . 7 06
Ditto, Thos. Breck. for same purpose, 3 00
Kingsville, Presb. Ch. (in part,) . . 3 48
Ditto, Baptist Ch. . . . 4 15
Ditto, A Friend, ... 25
Cuyahoga Falls, M. Ch. 1 80
Hudson, Cong. Ch. (balance,) . . 75
Richfield, Cong. Ch. 5 00
Gustavus, Presb. Ch. (in part,) . . 3 70
Mesopotamia, Blalance Col. . . . 3 60
Hartford, Presb. Ch. 4 91
Ditto, Dr. Robt. M. Bebee, . . 50
Ditto, Cash, ... 25
Hartford Cong. Ch. 14 25
Bloomfield, Presb. Ch. (in part,) to make Rev. C. J. Pitkin a L. M. . . . 9 34
East Farmington, M. E. Ch. . . . 1 10
Mesopotamia, Presb. Ch. and Soc'y. which, with a former donation, will make Rev. J. D. Norton L. M. in full, . . 14 35

MICHIGAN.

Marshall, Presb. Ch. 15 52
Ann Arbor, Methodist Ch. . . . 1 86
Ditto, Presb. Ch. L. Leavenworth, . 50
Ditto, Mrs. Geo. Fitch, . . 5 00
Ditto, Mrs. Parmelee, . . 1 00
Ditto, Miss Parmalee, . . . 50
Ditto, Mr. Hyatt, . . . 1 00
Ditto, Mr. Lawrence, . . . 1 00
Ditto, J. H. Agnew, . . . 1 00
Ditto, C. J. F. Smith, . . . 25
Ditto, Miss H. N. Pruden, . . 10 00
Ditto, C. M. Van Seizen, . . 50
Ditto, Mrs. M. L. Curtiss, . . 5 00
Ditto, Cash, . . . 5 65
Ditto, Cong. Ch. . . . 5 00
Monroe, Presb. Ch. Mrs. Eliza Noble, . 7 00
Ditto, Chas. Noble, . . . 3 00
Ditto, W. H. Boyd, . . . 3 00
Ditto, Cash, ... 8 65
Vienna, Presb. Ch. 4 75
La Salle, Presb. Ch. 3 60
Adrian, Baptist Ch. 11 19
Ditto, Methodist Ch. . . . 4 28
Ditto, Presb. Ch. 14 45
Ditto, L. G. Berry, . . . 1 00
Ditto, E. Lennell, . . . 1 00
Ditto, Cash, ... 1 75
Ditto, D. K. Underwood, . . 3 00

MORTIMER DE MOTTE,
Treasurer Am. & For. Christian Union
New-York, October 10, 1850.

Clothing.

Bundle from Ladies, Binghamton, N. Y.
1 Box, Lad. Ben. Soc. Hinsdale, N. H.
1 Box, Lad. Sew. Soc. Cong. Ch. Winfield, N. Y. and $2 for freight.
1 Bundle, Mrs. Norton, Troy, N. Y.
1 Barrel and 1 Box, Ashland, Mass.
1 Box, South Abington, Mass.
1 Barrel, Nashua, N. H.

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CHARLES BECKWITH.

The friend of the Waldenses